

Pacific School of Religion

The American Friend

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Impressions of Rome

DAVID M. EDWARDS



Win Loving Cup

MILDRED E. WHITE

New York Yearly Meeting

L. HOLLINGSWORTH WOOD

Conference in Jamaica

MONTCLAIR E. HOFFMAN

The Christian Life

ALEXANDER C. PURDY

ON THE HORIZON OF THE CHRISTIAN CHURCH

INCREASE IN CIRCULATION OF SCRIPTURES

For the fifth year in succession the American Bible Society is able to report an increase in the circulation of the Scriptures over that of the preceding year. More than eleven million volumes of Bibles, Testaments and Portions were circulated by the Society in 1929. If the figures of the British and Foreign Bible Society and the National Bible Society of Scotland show a corresponding increase the total circulation of these three agencies for a single year will reach approximately twenty-seven million copies. To the Blind and their friends the American Bible Society is happy to state that the New Testament in the American Standard Revised Version is now available in Interpoint Braille. It comes in five volumes with the new standard page, 11 x 11 inches. The Old Testament in fifteen volumes in the same version and system has been available for some time, so that now the entire Bible in the American Standard Version can be had (printed on both sides of the page).

A QUESTIONNAIRE ON CALENDAR REFORM

The religious questions involved in the reform of the calendar have been made the subject of a questionnaire among Protestant ministers by the National Committee on Calendar Simplification, of which George Eastman is chairman. The ministers are asked three questions: (1) Do you favor calendar simplification, and if so, do you favor the adoption of a fixed, perpetual and uniform calendar? (2) Do you see any objection on religious grounds to such a calendar causing the occurrence of one 8-day week each year and two such weeks in leap years? (3) Do you favor the fixation of Easter? The questionnaire was prompted largely by the opposition raised to the fixed calendar proposals of the League of Nations, particularly the 13-month calendar, by orthodox religious leaders of the Jews, and by Seventh-Day Adventists and Seventh-Day Baptists, who have sent petitions to Congress in the matter. They object to any plan of calendar reform which would interrupt the arithmetical 7-day sequence of their Saturday Sabbath, which they teach was divinely fixed at the Biblical Creation. The petitions ask Congress to enact a proviso that would prevent the acceptance of such a plan by the United States. As the 13-month fixed calendar would also cause Sunday to fall on an 8th day once each year and twice in leap years, the Sabbatarian ministers contend that this calendar is likewise a cause for objection by those denominations which observe the Lord's Day, and similarly by the Mohammedan population, which observe their day of worship on Friday. In order to ascertain whether clergymen of other denominations do, in fact, share the Sabbatarian views, the National Committee prepared a discussion of the pro and con of the question and, with the cooperation of the Federal Council of the Churches of Christ in America has sent it to representative lists of clergymen covering the principal Protestant denominations.

CAUSES OF UNEMPLOYMENT SITUATION

The present unemployment situation and the causes which have contributed to it are summarized in the statement of the Federal Council of Churches of Christ in America as follows: "The present period of unemployment is the fourth since the World War, and more severe than in any year since 1921-1922. In 1921 Mr. Hoover, then Secretary of Commerce and Chairman of the President's Conference on Unemployment, said: 'There is no economic failure so terrible in its import as that of a country possessing a surplus of every necessity of life in which numbers, willing and anxious to work, are deprived of these necessities. It simply cannot be if our moral and economic system is to survive. . . . What our people wish

is the opportunity to earn their daily bread, and surely in a country with its warehouses bursting with surpluses of food, of clothing, with its mines capable of indefinite production of fuel, with sufficient housing for comfort and health, we possess the intelligence to find solution. Without it our whole system is open to serious charges of failure.' Today millions of men and women are walking the streets asking for the privilege of work, while thousands of factories, offices, mines and stores are idle or partly idle and only a portion of the productive equipment of industry is being utilized. This condition, to a greater or less extent, may last for several months to come. Even when the present crisis is past, the problem of unemployment for hundreds of thousands of workers will not be solved. For years men and women in our building, textile and other industries have suffered from seasonable unemployment and have found themselves for weeks and months without work in their chosen industries. Of late years, technical and structural changes in industry have occurred at such a rapid rate that many economists point to a new form of unemployment, or at least an augmented form of an old type, which they designate as technological unemployment, i. e. unemployment produced by automatic machinery and other labor replacing processes. Further, many workers who have reached middle age are finding it exceedingly difficult to secure employment in many of our corporate units. Dr. Leo Wolman of the National Bureau of Economic Research estimated that the minimum amount of unemployment for the year 1920 to 1927 ranged from a minimum of 1,400,000 to 4,270,000—and he declared that the actual figures were probably considerably above that minimum. The National Bureau likewise estimated a general increase of 650,000 unemployed during this period. The problem of unemployment is vitally connected with the lack of ability on the part of the mass of people to purchase the goods that can be produced so speedily in our present machine civilization and the lack of proper control of investment in new productive equipment. These problems present a challenge of increasing importance as the years advance."

PROTEST AGAINST REPORTED WET-DRY POLL

Ministers in Washington, D. C., as reported in a contemporary religious journal, arose in angry protest when they read the result of a *Literary Digest* wet-dry poll so far as it concerned them. According to the published reports in the issue of May 3, forty-two ministers in Washington voted for enforcement, thirty-eight for modification, and two hundred thirty-four for repeal of the Eighteenth Amendment. So horrified were the local pastors that immediate steps were taken to ascertain the facts. Ministers of the Methodist, Baptist, Presbyterian, Congregational, Disciples, Episcopal, Lutheran, Reformed, Evangelical, Brethren, Universalists and Unitarian bodies were interviewed and the following questions asked: Did you receive a *Literary Digest* vote card? Did you reply? How do you stand on the question of enforcement, modification or repeal? Within four days from the time of the indignation meeting, 195 ministers of the city had been heard from. One hundred eighty-two voted for enforcement, six for modification and not a single one for repeal. One hundred and seven had received a ballot card and eighty-four had returned it with a vote for enforcement. The *Literary Digest* reported that but thirty-eight votes for enforcement had been sent in. Where the scandalous figures reported came from remains a deep and dark mystery. The ministers of the capital city feel they have been grossly libeled, and that if this publication is endeavoring to reveal the true condition of affairs, it has missed the mark by a wide margin.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

There's Always Room in the Stratosphere

THERE appeared not long ago in the magazine, *Popular Science* a survey of new possibilities in the navigation of the air. These possibilities lie within the upper ranges of atmosphere—that difficult and mysterious region known as the “stratosphere,” penetrated occasionally only by daring and persistent aviators. We live in the bottom layer of the earth’s atmosphere, the “troposphere,” which extends for six or seven miles. It is within the troposphere that occur the storms that sweep the earth and the turbulent winds that impede progress and threaten aircraft.

An aviator who is trained and equipped for flying in high altitudes finds very different conditions after he has passed into the rarified air of the stratosphere. There are no clouds—no storms are encountered and there is always sunshine. Scientists and inventors are speculating on the future of rapid transportation by surmounting the altitude and handicaps of the troposphere. Some hold that, free from the friction and resistance at the lower levels, airplanes, specially constructed, could speed through the air six hundred or more miles per hour. New York and London, for example, would be six hours instead of six days apart. Furthermore, we are told that smooth winds of great speed exist at high levels and that these might be used to advantage by a high-flying airman, that sounding balloon observations at the equator reveal a powerful east wind between the altitudes of eight and eleven miles, which might add sixty miles an hour to the speed of an airplane flying from Europe to America; that in the next three miles upward there is a strong west wind; and that regular air lanes might be established wherever the wind was found to be most favoring. All of which certainly stimulates the imagination of the reader.

Involuntarily and irresistibly, one’s thought turns from progress in the physical to progress in the spiritual world. Is there not a compelling analogy here? Is there not a thought-provoking suggestion as to how we might quicken our pace and make more steady and sure our way toward the pole of our soul’s hope? Not that we should seek to live in a realm above the world of storm and conflict. We must assuredly work and serve where people live, where men and women aspire and fail, where they suffer and rejoice, where they sin and overcome. The Kingdom, if it means anything, must come within the lower levels of life, in the storm area of our troposphere.

But what about the atmosphere of the soul in which the Christian is to carry on? Here is where the analogy may be pressed. Are we not all inclined to fly too low, allowing our spiritual progress to be hindered by the friction and fog, by the clouds and conflicts that are to be found in the lower levels? The earth and the things of earth ever tug at us and we rise above them with difficulty. What might we not accomplish could our souls rise above the things that hinder, and find their course in the stratosphere of the spirit—in the air lanes of heaven in which the divine impulses would speed us on our spiritual course.

Something Was Heard to Drop!

REVERBERATIONS of a dull thud reach us from the East—the bottom has dropped out of the *Literary Digest* Poll. The much touted straw vote has been shown to be just that—a vote of straw, knocked down by *bona fide* ballots cast at the official polls. It suffered one of its first death blows in the Illinois primaries. The straw vote showed that populous state to be decidedly wet. But along came a real referendum day. Among the candidates for the two congressmen at large, voted for by the entire state, were some who were supported as drys and others who were avowedly wet. Both men chosen were nominated as drys.

Even more disastrous to the reputation of the *Digest* poll was the primary election in Pennsylvania, made out to be reeking wet. The following analysis of the vote on May 20 is made by the Economic Research Service of the American Business Men’s Prohibition Foundation:

“In the Keystone State, with the wet and dry issue uppermost and dominant in the public mind, the two Anti-Prohibition candidates in the Republican primary, one for Governor and one for Senator, were both openly and ardently backed by the money and propaganda of the National Association Against the Prohibition Amendment. These Anti-Prohibition candidates standing on an out and out ‘repeal’ platform, polled respectively just 20 and 23½ per cent of the vote actually cast. The opposing candidates, running on ‘bone dry’ and ‘mild dry’ platforms received the rest, 80 per cent, in the case of the Governor, and 76½ per cent in the case of the United States Senatorial vote. But the *Literary Digest* Poll gave the Pennsylvania percentages as 46 per cent ‘wet,’ 26 per cent ‘moist,’ and 28 per cent ‘dry.’”

The vote in Pennsylvania is all the more significant when it is realized that almost one-third of the *Digest's* straw votes came from Pennsylvania, New York, New Jersey and Massachusetts. In view of such telling blows against the accuracy of its registry of public opinion, the chirping of the *Digest's* publish-

ers over their venture sounds a good deal as if they were whistling to keep their courage up. The magazine had won an enviable record in polling presidential preferences. For the sake of its reputation it had better have let well enough alone. Perhaps it had not heard that all signs fail in *dry* weather!

Impressions of Imperial Rome

A Letter from David M. Edwards

AND so we came to Rome." This laconic expression of Luke's in his narrative of Paul's arrival at the then world capital, came to mind as we came to this ancient city today. I suppose Luke, in using this phrase, had in mind only the journey of Paul's party after actually landing on the coast of Italy; but one finds himself thinking back over the entire journey from Jerusalem to Rome and all the varied experiences of that journey. Certainly the "and so" included all of these; and if so, why stop here? Did not Paul determine some years prior to events to see Rome, to go to the very heart of the world Empire as the best possible point from which to declare the Gospel to the whole world? Was not this the culmination of the life of the Apostle to the Gentiles? Was not he chosen from birth to perform this great mission? And if so, does not the "and so" of this narrative contain all the life of the Great Apostle?

How glibly we make use of our "and sos" as we tell of our experiences; but it is not doing violence to the truth to say that all of these simple expressions, which we use to sum up the factors in an experience, are our lives in epitome. The "and so" as I used it in thinking about our arrival here included in my mind only the events of the two or three days since coming to Italy; but when the mind is allowed to wander back along the pathway of the years, it finds no convenient place to stop and finds itself back to childhood days.

This particular "and so" will ever contain two days of as continual rain as we have ever seen. The trip from Milan to Pisa was, from the standpoint of the scenery, a blank, for the windows were covered with mist. Throughout the night and until we left the next morning the rain continued incessantly. We did not get even a glimpse of the famous Leaning Tower; but we feel almost certain that it is leaning away from Pisa. The universal use of large, green umbrellas which everybody carries gives one a warrant to conclude that the inhabitants are accustomed to this sort of weather and prepare for it. Even the hands along the railroad sat about under their green umbrellas to eat their lunch.

But dark days pass the same as bright ones and once again the sun is shining. We have had a most interesting day, which we have spent in orienting ourselves to the plan of the city and to the places of principal interest. We discovered a circular tram ride requiring fifty-five minutes and passing by or near many of the main places of interest.

PEOPLE MORE INTERESTING THAN ALL

However much the historical spots, the ruins and remains of antiquity may interest and thrill, people continue to be the chief interest. To walk among them, to rub shoulders with them, to see them in their everyday life, in cafes, in their churches, in parks, is of more vital interest than anything else. We entered several churches and found most of them thronged with people, kneeling before shrines, bowing and crossing themselves, carrying lighted candles to place at some favorite shrine, lips moving in prayer. People of all ages were here—working people who had come in from the street, some with baskets and other articles which had been set aside while the owner knelt for a while in prayer. The city of Rome must train most of the priests for the whole country as well as other countries. We were told of one school of joint German and Austrian management where priests are trained. One is constantly encountering bands of priests numbering from a half dozen to fifty, garbed in costumes of different colors, black, brown or red. Rome is a very religious city; I do not know how Christian.

Antiquity! What a marvelous word! We find, however, that its content had been until now pretty well hidden from our view. And even now, in the light of still older civilization, its meaning is still little understood. As one stands in the Colosseum or in the Roman Forum he feels immersed in antiquity; actually swallowed up, engulfed in it. Not long ago an English lecturer who had just returned from the United States, said that the American had only just covered his shoe soles in antiquity, while the Briton was covered to his eyebrows. In comparison to the Roman, however, the Briton is about knee-deep in antiquity.

We shall make no attempt to describe the Colosseum. To do so would be ridiculous. It can't be done. It must be seen to be realized. Such a wave of emotion comes over one as he stands and looks at this structure from the outside, or from the arena level on the inside or from the highest point to which one can go. One marvels at its size, its arrangement, its construction, its preservation. One's imagination runs riot back among the scenes of ancient days. The multitudes of people assembled (200,000 could be seated) to see the combats between gladiators or with wild beasts. One sees the victor, with his fallen foe underneath his foot, his weapon raised, turn to the spectators to see whether thumbs are turned up or down.

Or when one stands in the Roman Forum (there are several of these forums) and allows fancy to reconstruct the scenes of days long gone by. Here is where Mark Anthony stood when he pronounced his remarkable oration over Caesar's dead body. Here is the spot upon which Caesar's body was burned—to select only two from the hundreds of instances. The number of forums found in ancient Rome and the use to which these were put teaches us that liberty of speech has suffered much since that day. Would Rome have made the contribution she did to civilization if speech had been limited as strictly as it is today?

We have said before and shall say again that Rome is a very religious city. When Paul went to Athens he saw numerous idols and shrines—one to an unknown god—and this brought from him the expression, when he spoke on Mars Hill, "I perceive that you are very religious." Of churches in Rome there are many, almost without number. From almost any point one can, by walking a few steps, enter a church. Here is one with an exterior not at all impressive but which on the inside is a veritable jewel of loveliness. Such a one is the Church of the Madonna on Via Vente Settembre. Pictures, sculpture, frescoes, decorations, pillars and altars of exquisite beauty. One has not really seen internal decoration and imagery until

he has entered a number of these churches.

Of course the great thrill which comes to one in this line of sight-seeing in Rome is to enter St. Peter's. Indeed the thrill commences when the edifice is first sighted. At the very first glimpse one has a sense of disappointment. The building seems out of proportion; too wide for its height and the lower columns too high for what is above them. But this feeling of disappointment disappears as one stands and lets the view penetrate. Then you enter, and when the vista up the apse leading to the high altar and beyond to the wonderful window where the sunlight, rich and golden, comes in, strikes upon your vision you just stand and look. Indeed, the thing that impressed us possibly more than any other one thing was the vistas that opened up from whatever position or angle one looked, for St. Peter's is a vast structure.

The art in the way of pictures, statuary, mosaics, frescoes and bas relief, as well as in decoration, furnishings, including altars, crystal candelabras—hundreds of them—is entrancing. Of course one hunts for the large statue of St. Peter, the one with the toes of one foot situated conveniently for kissing; but it is not necessary to hunt, for there is a crowd of people surrounding it and passing in quick succession with a stoop or reaching up, according to the height of the person, to kiss the great toe. The great shrine of the cathedral is, of course, the tomb of St. Peter, over which the great high altar is erected, used only by the pope himself in saying mass.

And what a busy place is St. Peter's! Throngs of people coming and going. Services going on in several chapels, each employing many priests, and consisting of elaborate ritual with much kneeling, bowing, changing of robes, etc. One chapel is devoted to those who desire to partake of the sacrament. Many people go to the altar and receive the wafer and the sip of wine. Another chapel is devoted to the christening and baptism of infants. Here they come in their mother's arms, with father and other members accompanying, probably the godfather or godmother. The priests in charge were very busy, baptising, while we stood there, more than a dozen. It is done in such a perfunctory manner. The payment of the fee when the name of the infant is registered, together with the surreptitious slipping of tips to the officiating priests which they dexterously slip into a pocket in the robe, robs the ceremony of the tenderness and meaning which it should have.

The effect of the great cathedral, in many respects without a rival in all the world, is most impressive. One doesn't wish to leave when the time comes to go

and he desires to return again and again. And when one pauses to recollect that these great structures which dot all Europe were the result of a tremendous religious fervor which endured across the years, in some instances for centuries—St. Peter's was more than a century in building and consumed the attention and much of the financial income of a dozen popes—he cannot fail to be deeply impressed with the strength of the religious sentiment. It is not the cost of these cathedrals, although that, within itself, is impressive—St. Peter's costing what would be in our present money value \$120,000,000—neither is it the size, nor the beauty nor the traditions, but it is the devotion to an ideal extending across the centuries, resulting in a monument of beauty and grace that could be the outcome of none but a motive that springs from the deepest depths of human nature. In short, nothing but the religious impulse would be adequate for such a glorious culmination as these cathedrals exemplify.

WHERE TRADITION HOLDS SWAY

Tradition certainly holds sway in the Imperial City. Let me give a few samples of this. In the Church of St. Maria at the Piazza del Popolo, there is a picture of a Madonna said to be painted by St. Luke. In the church of St. Lorenzo in Lucana there is a picture of the Crucifixion, painted by Guido Reni. It is said that the painter, in order to make the scene the more real, had his model crucified. In the Church of St. Sebastian outside Rome, near one of the catacombs there is a footprint, claimed to be that of Christ when he met Peter fleeing from Rome. In a recess in the center of the apse of St. Peter's is kept what is claimed to be St. Peter's chair as that of the first Pope. It is utterly impossible for this to be true, but the tradition is supported by the Church. The chair made its last appearance in 187. Three keys to the recess in which it is kept are carried by three persons. Each year a day is set apart as "The Festival of The Chair." But the list of traditions is inexhaustible. Everywhere they abound The Roman Catholic thrives upon tradition and superstition.

IN THE CATACOMBS

Visitors to Rome always go to some one of the Catacombs. These are, as everyone knows, subterranean caverns, hewn out of the soft volcanic rock which underlies all the vicinity of Rome. It seems incredible that these have actually been hewn out, especially when one learns their extent. The one we visited extended for sixteen miles and has five stories, one below another. Not nearly all of this catacomb has yet been explored. There are more than fifty of these catacombs in the vicinity of Rome.

They were originally used as burial places, the tombs being hewn out of the solid rock, which is, as stated above, a soft volcanic substance called tufa. The graves are all empty now, the bones having been taken to various churches as sacred relics.

Before entering, each one of our party was supplied with a small candle. Thus equipped we followed our guide around through narrow passageways and into small rooms for almost an hour. By means of a map, when we came out, we were shown the extent of our wanderings, which penetrated but a fragment of the entire catacomb. These structures, for that is just what they are, make quite a comment upon early Christianity, driven by persecution to hide away, but being sufficiently tenacious to persist in spite of persecution, even flourishing upon it. They also reveal the primitive character of early Christianity and the prevalence of superstition, even barbaric custom, in it. The visitor to Rome will, of course, visit one of the catacombs; but in most cases one visit will suffice.

LIFE IN A ROMAN VILLA

Quite a different experience is to visit some of the villas that surround Rome. The most famous ruin of a villa is, of course, that of Hadrian built shortly after the time of Christ. It is only a ruin, but one's imagination can reconstruct its grandeur when it was in use by the Emperor Hadrian. Life within its walls and enclosures must have been most luxurious and magnificent. Its various parts were constructed in imitation of buildings the Emperor had seen and admired in his travels. One's imagination is helped in its efforts to reconstruct life in Hadrian's Villa by a visit, at the mountain city of Tivoli, three miles on from Rome, to the Villa D'Este. This villa was built by one of the Cardinals early in the Sixteenth Century. The secret of its beauty is the divertment of a river through the grounds and its appearance, made possible by the precipitous ground of the villa, in the form of fountains and waterfalls. Of the former there are a thousand of every form and character imaginable, and of the latter there are many. The monstrous cypress trees, too, add to the wonder, and the entrancing nooks and corners, where one can sit and hear the fountains play, the waterfalls splash and the birds sing, give the whole place a paradisaical aspect. From several vantage points one can get a most impressive view of the Campagna—the level plain stretching from the mountains to the sea, in the midst of which is the city of Rome.

We have before spoken of the all prevailing uniforms. One cannot get out of sight of them. Look out upon the street from your window any hour in the day

some occupation, but be free enough to and you will see from one to six or even more different uniforms. The wearers of these uniforms never seem to be doing anything except displaying their regalia. The brilliant hues of the cloth from which many of them are made or at least decorated, make them notable splotches along the stream of traffic. The practical mind begins to think of the great cost of maintaining all these non-producers. Militarism once more shows the cloven hoof. However, Rome is the most orderly city we have yet seen in Europe. No person under the influence of liquor has yet been encountered, although we have seen Rome at all hours of the day and night. Neither has the curse, so prevalent in London, Paris and Berlin, namely the prostitute, been seen in Rome. If all the array of uniforms is responsible for these conditions it is at least serving a good purpose. In the wine stores there are two counters, one for wine and other intoxicants, and one for coffee. The latter are thronged, while the former are not. Anyway, the drink business does not have the sordidness with which it reeks in London.

To see Rome thoroughly would require much time. Having been here a week, the pressure of time impels us to move on in a day or two. We shall revisit the Colosseum, St. Peter's and the Vatican, to come once more under their spell, and then go to Florence, the Art Gallery of Europe, for a few days' stay.

WINCHESTER QUARTERLY MEETING

It is always a "red letter day" when the Quarterly Meeting is held at Muncie and the 17th of May was no exception to the rule. The attendance was very good, and the services were, as usual full of interest and inspiration.

The meeting on Ministry and Oversight was a very busy occasion, as with them service and worship are combined.

In the meeting following, the message was brought by Truman C. Kenworthy, a former Yearly Meeting Superintendent. He spoke on the Ministry and the Program of Jesus, and the similarity of that day of stress and anxiety and today was startling.

The reports of the delegates to the Conference at Oskaloosa, Iowa, Nora Amburn of Farmland and Esther Hubbard of Poplar Run, were given and were inspiring to all who heard. Howard W. Cope brought the report of the Mission Board, and the estimate "that it takes less than half a cent per day to carry the Gospel to the world" should bring a deep sense of responsibility and conviction to every heart. Ora Wright announced that the Regional Peace Contest will be held in Farmland on August 17.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

SERVICE COMMITTEE MEETING

The June meeting of the Service Committee will take the form of a two-day conference to be held at Earlham College, Richmond, Indiana, on June 18th and 19th. There will be five sessions—at 10 a. m., 2:00 and 7:30 on the 18th, and at 9:00 and 2:00 on the 19th.

Each of the three Sections, Home Service, Peace and Foreign Service, will have special opportunity to present its work, while Winifred Wildman will tell of the service in Marion, N. C., thus leading to a discussion of "Intervention in Industry."

Under "The Spiritual Service of the Society of Friends," there will be discussion of the opportunities for Quakerism Abroad and the Wider Fellowship. Very important, also, will be the discussion on "The Relation of the Work of the A. F. S. C. to other Organized Work Among Friends." One session will be devoted to the regular monthly business meeting of the Committee, but at this writing (June 2nd), it is impossible to give the exact order in which the various topics will be taken up. Friends desiring nearer information may inquire of Murray Kenworthy, Russiaville, Ind.

All interested are cordially invited to attend and hear Clarence Pickett, hot from Europe, tell of his findings and impressions among our Good-will Centers. Others who will preside, or lead discussions, are Henry Cadbury, Vincent Nicholson, Passmore Elkinton, Elizabeth Marsh, Thomas R. Kelly. As much time as possible will be given at each session for questions and discussion.

THE CHINESE DELEGATION

A chief business of the Foreign Service Section lately has been with the report of the delegates to China. The delegates make three chief recommendations for Quaker work in China, always remembering that this work is for the sake of the Chinese themselves. 1st: that a Friend should go to Chengtu in West China, to represent the Society at Chengtu University and West China Union University. 2nd: Alfred Davidson, teacher of English in the Lower Middle School for Boys at Chungking, also in West China, is to come home on furlough next year. We should try to find a man to fill his place during his two years of absence. 3rd: We should look forward to appointing some Friend to be called a General Secretary, to be posted in East China. He should have

link up all Quaker contacts. Many persons are interested in the Quaker Fellowship, and there would be much opportunity for service for such a Friend.

JAPAN YEARLY MEETING

A message was read from the Japan Yearly Meeting in its fourteenth annual session. This spoke with great appreciation of the visit of Carolena Wood, and of the work of Hugh and Elizabeth Borton. "Fight the good fight of faith" is the Meeting's motto for this year.

Besides this, Herbert Nicholson, of the Philadelphia Yearly Meeting (Arch Street), long associated with Gilbert Bowles, spoke as a personal epistle from our Friends in Japan. He said our help in the time of the earthquake, created a friendship which still survives, and of which Friendship Village is a definite evidence. The Bortons with their international zeal, and their affectionate help to Gilbert Bowles were much appreciated. "As for Gilbert and Minnie Bowles, no words will express them. We have Good-will Embassies all around the world, and every one should have in it personalities like theirs. . . The work of the Service Committee and of the Friends Missions is one."

MARION AND HOME SERVICE

Elizabeth Marsh reported on the greatly diminished relief work which is still continuing at Marion, N. C., under the direction of a small committee of the union, with Hugh Moore visiting the place once a week. About \$1,500 has been expended in the last two months in helping families for whom no other door has yet opened. A part-time instructor in rug-weaving is teaching this work to some. James Myers, of the Federal Council of Churches, visited Marion recently. He has been away from his office for several weeks, and the report on the Marion work prepared by Winifred Wildman is waiting for his return.

As to the Home Service work, 138 young people now have applications for positions on file. Twenty-eight of these have been placed for the summer, to date. Fifty-six different institutions have communicated with us, fifty-two of which needed workers for the summer or year, requiring from one to five or six each. These include settlement camps, Negro schools, reform schools, work in Labrador, etc.

William R. Fogg was introduced as the proposed new Treasurer of the Committee—Charles F. Jenkins, who has

served since the beginning, having resigned recently, much to the regret of all. The report showed that about \$95,000 had been raised this year, toward the budget of \$100,000.

PEACE CARAVANS

The Peace Section is planning eight Peace Caravans for this coming summer, from Swarthmore, Guilford, Grinnell, Nebraska Central, Mount Holyoke, Pacific, with two from Haverford. They have also found eight persons to spend the summer in charge of peace work in young people's conferences, — seven Methodist and one Presbyterian. All these workers will be at the Institute of International Relations, to be held at Haverford, June 7th to 21st. The Church of the Brethren is also sending five Peace Caravaners, and the Methodist Peace Commission five or six more. The Methodists are sending the person who is responsible for all their peace work among young people.

THE WIDER QUAKER FELLOWSHIP

The meeting discussed at length Rufus Jones' idea for a Wider Quaker Fellowship—the sharing of our religious experience and fellowship with persons who are attracted by them, but do not desire actually to join the Society of Friends. An important Retreat of about sixty Friends and non-Friends was recently held at Browns Mills, N. J., to consider the subject, and a short statement of purposes and principles was adopted. It was agreed that a commission should be named to work on the idea, to arrange group meetings, and carry on intellectual research and spiritual investigation. It will not speak in the name of the Society of Friends, but will decide when the time seems ripe for really launching the idea.

WORK AND WORKERS ABOARD

From April 16th to 20th, Clarence Pickett was attending the German Yearly Meeting in Wernigerode. On the 20th, he and Gilbert MacMaster returned to Berlin; on the 21st started for Warsaw, where they spent one day and one night, and on the 24th were in Moscow.

In Warsaw they met and dined with Wladyslaw and Grace Hoff Skoraczewski, the latter one of our former Polish workers. "They see a very large and important international service here for Friends, if a wise and able foreign representative could be here. Mr. S., though very busy, is much in touch with Government and educational circles, and would be a great deal of help."

Clarence and Gilbert "also got to see Jadwiga Bialowieska with whom we both quite fell in love. She was in charge of our orphanage before it was closed, and even now makes trips to visit the children who are placed in private homes. She is taking stenography, and hopes to

become a secretary and interpreter. She speaks beautiful English."

The name of Pani (Mrs.) Jagmin has often appeared in the reports of our Polish Center. Clarence Pickett visited with her, while she took him about Warsaw, and thus sums up this Friend of Quakerism: "She is teaching in a girls' High School in Warsaw, and works at getting the girls and boys of Junior High School age to correspond with Russian refugee children on the Eastern Polish border. She has 250 such correspondents. Then in the summer she gets a bunch of her girls to the Eastern border to live for two weeks with these Russians. She also gets together some people interested in Friends, the first Sunday of each month for a meeting. She feels lonely, and hopes Friends will send some one—preferably Wilmer Young—to Poland."

One day in Warsaw, and then on to Moscow, having added to their baggage "a young trunk called a suitcase, full of cheese, ham, coffee, tea, dates, figs, nuts, canned fruits and vegetables for Dorice White at our Center in Moscow. These will supplement the rather scanty rations to be obtained at the food-lines of that City."

RUSSIA

At the gates, "All our fears regarding customs were needless. We had \$30.00 worth of food. Also, at Dorice White's request we brought in a loud speaker, and a whole big box of other radio equipment, besides our own two bags. The Customs officials were most courteous and helpful. So far as I saw that was the experience of all the passengers."

"Alice Davis and Mrs. Danilevsky met us, and we took a model A Green Ford taxi directly to the Center. It was a fifteen minute ride, and cost us \$2.00. Prices are not cheap here. Dorice White looks quite well, and seems entirely recovered from a recent attack of flu. Alice seems more tired, and should have a vacation."

THE INFANT DISEASES CLINIC

"For tea in the evening, Dr. and Mrs. Speransky came and we had a good talk about the clinic (the infant diseases clinic which Friends are preparing to

equip and supply two nurses for). Dr. Speransky has for many years been head of the Federal institute for mothers and children here in Moscow, and it was through him that the proposal for the clinic was made."

The next day Gilbert and Clarence visited the Institute for Mothers and Babies, of which the clinic is a part. "It consists of three parts: 1. An exhibit of posters, etc., showing various methods of improving Mothers' and Babies' health, anti-alcohol, anti-smoke, breast nursing, anti-fly campaign, prenatal care, etc. It is a most excellent exhibit. Incidentally, let me say that everywhere one sees anti-alcohol and anti-smoke posters. 2. The maternity hospital. 3. The infant diseases clinic, our special interest. The building—not a new one—fronts on the Moscow River, is well built, freshly renovated, and the cabinets, etc., for the equipment are now being installed in good shape. Also they are beginning the construction of a huge balcony which will be used for open air sleeping. They now have about twenty children in the clinic, but will be able when it is completed to take fifty."

EDUCATION AND PEACE

Education promotes peace by teaching men the realities of life and the obligations which are involved in the very existence of society; it promotes intellectual development, not only by training the individual intellect, but by sifting out from the masses of ordinary or inferior capacities, those which are competent to increase the general welfare by occupying higher positions; and, lastly, it promotes morality and refinement by teaching men to discipline themselves, and by leading them to see that the highest, and only permanent content, is to be attained, not by groveling in the rank and steaming valleys of sense, but by continual striving towards those high peaks, where, resting in eternal calm, reason discerns the undefined but bright ideal of the highest Good—a cloud by day, a pillar of fire by night.—THOMAS HUXLEY.

Patience cannot remove but it can alleviate and dignify misfortune.

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Annual Conference in Jamaica

Eleven Meetings Represented

THE Annual Conference of Friends in Jamaica, held at Sea Side, Hector's River, P. O., April 22-24, 1930, convened "under a deep sense of the overshadowing presence of God and of our responsibility to him for the advancement of his Kingdom in the hearts and lives of the people of this land." In the message of the chairman, Friends were called away from a nominal Christianity to the possession of the living Christ, and to a righteousness that exceeds that of the Pharisees.

At the roll-call of meetings, eleven were represented. The progress and outlook of the various churches as gleaned from the compiled reports proved very interesting. The total membership numbers 1,062 persons. The total amount raised during the year was over \$5,000. In the Sunday school the membership is 966, with \$200 as the amount taken in. There are 520 Christian Endeavor members and during the year their receipts have been nearly \$150.

PEACE AND TEMPERANCE

The Peace Session was in charge of Mrs. Paul Michener and at that time the challenge to bend our efforts towards the promotion of international goodwill again came to us. The dialogue and three stories that were given vividly portrayed war as the destroyer of all people, whether or not they be engaged in actual conflict. A committee was appointed to promote peace education in our various Meetings.

At the session on Temperance a playlet entitled, "Unto the Least of These," was given and Friends were urged to more earnest efforts in this cause.

The Highgate Continuation School has increased in attendance and efficiency and the outlook is very good. A new building has been completed at a cost of about \$4,000. The Swift Boys' Home was reported by H. Paul Michener. The farm brought in over \$200 more than was actually expended on cultivation for the year, and the boys are gaining much useful knowledge. Lyndale's report showed 54 girls on the roll during the year. The great need at Lyndale is an isolation ward which they hope to provide soon. Happy Grove has progressed during the year. One boy won his London Matriculation Certificate, three boys and one girl the Cambridge School Certificate and eight boys and two girls their Cambridge Junior Certificates. One boy and three girls won Music Certificates.

The Evangelistic Board showed progress with new workers and continued

faithful work of the others. The workers' Retreat was a great blessing last year and plans are being made to hold it again at Highgate this year.

An appeal made to wipe out the deficit of nearly \$400 for 1929 by subscription list was successful. The shortage of 1930 is to be met as nearly as possible by self-denial efforts. Each church is asked to hold two self-denial services during the year. The necessity of building up the Guarantee Fund was stressed.

An interesting Tithing session was held. Mrs. Michener gave an address on Systematic Tithing which brought out clearly that the Bible way of giving was regular and proportionate and that this system is attended with God's promise of prosperity. The tenth is not a gift but is due to God.

COMMITTEES FOR THE YEAR

There were four Standing Committees appointed by the Conference with special work assigned to each. These committees are as follows:

1. The Peace Committee, with the following Friends as members of it: Margaret Hoover Michener, chairman; G. Jones, and F. M. Smith.

2. The Housing Committee, composed of M. E. Hoffman, chairman; C. Webb-Harris, A. A. Jacobs, J. J. Grant, and S. F. Stanley. The committee is to get other denominations to join in a petition to the Government, asking for financial support and for direction in an island-wide House Improvement scheme.

3. The semi-centennial anniversary committee, with C. Webb-Harris, chairman; Mrs. H. Alma Swift, G. Jones, S. F. Stanley and M. E. Hoffman, was entrusted with the responsibility of all plans for the semi-centennial anniversary celebration in 1931.

4. A committee to investigate and ascertain if it will be advisable to establish a Jamaica Yearly Meeting in 1933 was formed. This committee is to be enlarged by a nominee from each Monthly Meeting not already represented on the committee. The members chosen by the Conference are: M. E. Hoffman, chairman; C. S. Vincent, A. A. Jacobs, Robert Williams, J. J. Grant, G. Jones, R. Amritt, and Mr. Philip. This committee will also work for the establishment of Quarterly Meetings.

MESSAGES SENT OUT

A letter of appreciation was sent to the Governor for his sympathetic attitude towards a University College for Jamaica and another to the Rockefeller Foundation commending their work for

sanitation and health in Jamaica. A cable went forth to the President of the U. S. A. expressing appreciation of his action in Haiti and one to London Yearly Meeting inviting them to send a delegate to the semi-centennial anniversary in the Autumn of 1931. A letter of sympathy went to Neita Kenworthy, an early Friends worker in Jamaica, who has just lost her husband. Messages were sent also to some absent Friends.

Many were helped by early morning prayer services and daily Bible lessons at 9 a. m. as also by special gospel services at night. The feeling of all present found ample expression in the closing Minute which was read as follows: "With gratitude to our Heavenly Father for his presence and guidance during the sessions of this conference, the business brought before us having been completed, we now adjourn to meet the Tuesday next after Easter, 1931, at Sea Side, Hector's River, P. O."

M. E. H.

PEACE CONTEST AT SELMA

On the evening of May 24 a Peace Contest was held in the Selma, Ohio, school auditorium, sponsored by the Peace Committee of the local Friends Meeting. Of the sixteen junior and senior high school students who entered the contest, ten appeared on the program that night with finished productions. Four of these were colored students, third place being given to one of the colored boys.

This was the day of Quarterly Meeting, and Thomas R. Kelly of Earlham College, who was present for that occasion, served as one of the judges. The other two were from Antioch College—Mrs. Sontag, head of the department of Public Speaking, and one of her advanced students.

Prizes of four, six and eight dollars were awarded the three highest places, this amount being made up half from the local meeting treasury and half from the Yearly Meeting Peace Committee, which also provided a visit from Ora Wright to the school to arouse interest in the contest and instruct the students in the rules.

First place was given to Roger Boone, the judges all unaware that he was the only Friend on the program. He will now represent Selma in the elimination contest previous to Yearly Meeting.

On the Sunday evening following, Thomas Kelly gave the address at a community program in observance of Rural Sunday, also held in the school auditorium. All felt they had enjoyed a most worthwhile week-end.

I think we may safely trust a good deal more than we do.—THOREAU.

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EDITORIAL COMMENTS

Is Uncle Sam Preparing for Further "Needs?"

SOME time ago a group of business and professional men, including the writer, were sitting around a luncheon table discussing the foreign relations of the United States, past and present. Contrary to the position taken by some present, one member of the group maintained that our government had never fought a war of aggression, had always been pacific in its attitude toward other countries and that there is no justification on the part of our neighboring nations to the south for entertaining suspicions as to our intentions. "What about our war with Mexico?" he was asked. "Well," was the reply, "we didn't take any more territory from Mexico than we needed!" The man who made the answer is a good citizen in his community, but he represents a law standard of international morality that is far too generally adhered to. What is good ethics between individuals becomes fantastic idealism between nations. What would be counted robbery at home becomes good business practice abroad.

We may be inclined to brush aside the above-quoted words as reflecting the attitude of an ultra-nationalistic view that need not be seriously considered. We trust it is true that public opinion has been enlightened and the public conscience quickened to the degree that another war of aggression would not be tolerated. Very disheartening it is, however, to find a judge, sitting in the temple of justice itself, assuming just such a war and making a man's attitude toward it the test of his fitness to become a citizen of the United States. We reproduce the following astounding colloquy of a recent hearing in a citizenship case:

Judge—Supposing the United States engaged in a war that you considered was wrong, what would be your attitude?

Applicant—I would consider it my duty to protect and defend democracy.

Judge—But supposing, to take a concrete case, California wanted more territory, and decided to seize some in Mexico, and every man was drafted for some form of service, would you object or be loyal?

Applicant—I do not believe the United States would engage in such a war.

Judge—I do not want any conditions. Under such circumstances, a war of aggression, would you object?

Applicant—In all probability I would. I would first have to consider my duty to God and to humanity.

Judge—In other words, you cannot subscribe under any and every condition to the doctrine, My country right or wrong, my country?

Applicant—No.

Judge—Then you cannot be admitted.

What excuse can there be for such fantastic and ridiculous assumptions as these, and above all, from the bench? Are we seriously to explore the possibility of our government's needing to acquire additional territory at the expense of a weaker

neighbor? If so, it is entirely in order, of course, to enroll as citizens a choice lot of highbinders and bandits in preparation for the coming emergency. Incidentally, we wonder if it means anything to the judge, custodian of the law, that this government has by sacred treaty renounced war as an instrument of national policy and has therefore renounced wars of aggression. Apparently it does not. Just what is it all about anyway? We wish the judge would tell us.

Turn the Searchlight in the Other Direction

In a recent issue of *The Churchman*, that vigorous, well-edited Episcopalian journal, we found the following editorial paragraph:

"Uncle Sam has gathered his great war fleet in the North River following the annual custom of the Navy Department in putting its vessels on show. They make a mighty presentation of force, which we hope will never have to be used against our fellow nations. But they form a majestic spectacle when viewed from Riverside Drive. By night they are peculiarly spectacular. Not the least of the diversions they afford is in the turning of their powerful searchlights upon the Cathedral of St. John the Divine. The effect is wonderful. Every line and angle of that splendid structure stands out in the clearest view against the darkness and gives it a far more glorious aspect than it affords by day. To those who are wont to deplore the erection of such vast ecclesiastical structures as a form of waste the spectacle will be an object lesson. It conveys an inimitable impression of the most eminent of all arts, that of architecture, and speaks more for the merit of religion than any words of man. It is one of the finest sermons in stone in all the world and grows more magnificent with the years. That it will become the glory of New York, just as the great cathedrals of Europe have made their several cities famous, is certain. Noble structures are the finest forms of dignity devised by man, and nowhere have they found better expression than in the more notable places of worship."

The editor has sketched a striking picture. As we beheld it, however, we immediately envisaged a symbolical picture with the searchlight reversed. It is for the Church of Christ to turn its powerful searchlight of moral sanctions and spiritual splendor upon the battleships of the world. In fact it is doing so. The spectacle is very different from that described above. The aspect is anything but glorious, but in time the effect will be even more pronounced. All-powerful seem the monster dreadnaughts of the deep, the deadly destroyers, and all the rest of war's enginery of the sea. Yet they cannot endure the persistent and accusing glare of that white light cast upon them by the Church of the Prince of Peace.

Too long have our great cathedrals been content to gleam in the light of mutual approval cast upon them by the military arm of the government. They have blessed the lords of land and sea who went forth to war and have given them in

death the benediction of sanctuary. Why should not the searchlights of the fleets play upon the cathedrals, bringing out their dignity and splendor?

But the cathedral which is content to reflect such glory has already lost its true spiritual grandeur—a grandeur no artistry of architectural design, no sense of noble proportions can

supply. Whatever sermons may come therefrom will indeed be sermons of stone, bringing no life and hope to pulsating hearts of flesh and blood. The Church must rise and shine in its own divine light. Better a lowly chapel thus shining than a magnificent cathedral basking in the light of military pomp and power. Reverse those searchlights!

OBSERVATIONS AMONG OUR SISTER REPUBLICS

The Third of a Series of Letters from Charles Thomson, Secretary
Fellowship of Reconciliation for Latin America

CLASSIFIED by their respective attitudes toward the Intervention, the visitor may distinguish three groups in Nicaragua.

1. The political leaders of both major parties, Liberal and Conservative, the great majority of whom are vocally friendly. (We may remember that judging by the results of the presidential election in 1928, the two parties are not so unequal in strength, the Liberal having the present edge. Out of a total vote of 133,000, their majority was 20,000.) Due largely to the Intervention, the Conservatives kept themselves in power from 1911 to 1928. Having defended it so long, they cannot now bite the hand that fed them. The Liberals, for their part, have been boosted into the saddle by the American-supervised election of 1928; the marines now back their government; and they, too, sing the Intervention's praises.

2. The Autonomists or Nationalists, who openly and definitely oppose the Intervention, criticizing and attacking it as much as the limited freedom of the press permits. Their leadership, composed of former members of both major parties, is vested in a relatively small group of men, whose characters on the whole command wide respect. They have suffered in no small degree both in criticism and in loss of position for their stand. They claim considerable popular support; the embryonic labor group is in general sympathy with their point of view.

3. The third group to keep in mind is the inarticulate masses of Nicaragua, the agricultural peasants, illiterate and ignorant for the most part, yet who affect the political ground swell of the country. Do the Liberal and Conservative politicians, in their announced friendliness to the Intervention, accurately represent this group? Or are the Nationalists justified in claiming they are backed by 75% of the people? Answers to these questions would bring us some light, but at present we are limited to conjectures. If you want an impression, based on conversation with the people as I found them at the stations and on trains, along the streets, and in homes and offices, I would say that while there is appreciation for the

peace and order established, and general friendliness to those individual marines who deport themselves well (and I think they are in the majority), the people would like to see the Intervention ended. They share the general human aversion to being governed or interfered with by those of different speech and culture. They do not swallow their politicians' declarations as to the unspotted nobility of American intentions. They have a hunch that if we are in Nicaragua, it is for selfish ends. Though they may resign themselves to the situation they are not satisfied with it.

In this news letter I am not going much into economics; we won't discuss the Bank and the Railroad, and their financial details; we are centering more on matters of current curiosity. But we do need to remember the great poverty of Nicaragua. The wealth per capita is calculated at \$140, as compared with about \$3,000 per capita in the United States. Says W. W. Cumberland: "The average Nicaraguan has far less than \$40 in cash for annual disbursement... Simple and at times inadequate food is the lot of the typical Nicaraguan, his clothing is coarse and meagre, and housing arrangements are exceedingly primitive." Wages are low; many persons receive no more than \$5 or \$6 a month.

CASE AGAINST INTERVENTION

The benefits of the Intervention are more or less well-known. It has brought peace between the warring political factions. The election of 1928 are generally admitted to have been impartially conducted on the whole. It has established order, save in "the Segovias" in the north, where banditry is still active. It has stabilized finances. All this has immediately furthered the material progress of the country.

But what is the case against the intervention? I am giving more space here to that side, because it normally does not get the same hearing as do pro-Intervention arguments; and also, it should be said, because my sympathies tend in that direction. This letter is an attempt to be fair and frank with the facts in Nicaragua, but I also want to point out where bias may exist.

The opponents of the Intervention attack it on the following grounds:

1. It is hypocritical and vacillating in character. Said one: "If we are to have intervention, let us have it frank and open; let us abandon this fiction that the United States is not interfering with the sovereignty of Nicaragua. Let us admit that Nicaragua is an American protectorate; it is false to say that this country is free and sovereign. As it is now, if the American minister is asked to do something to help modify the extremes of our government, to prevent injustice, to protect civil rights, he can do nothing; oh, no; this is a sovereign and independent country. But if there is any question of American rights, if the policy which the State Department has laid down for the moment is endangered, all kinds of pressure are secretly brought to bear. Let us have done with this hypocrisy."

Even those friendly to the intervention, criticize its want of a stable policy. Said one prominent Conservative leader: "Your policy is not continuing as is British foreign policy. What I should like to have you take as the backbone of the whole discussion of the intervention is the lack of method in American policy."

2. It makes for irresponsible government in Nicaragua. One critic remarked: "The United States has interfered in Nicaragua, but has assumed no responsibility. If you ask the President about any act, he will say his hands are tied; if you ask the American minister, he will answer the United States are only helping Nicaragua with its difficulties."

3. It encourages tyrannical government rule. Since the Nicaraguan government is not at present ultimately responsible to the people of the country, but to the military power and influence of the Intervention, democratic irresponsibility tends toward tyranny. Evidences cited for this are the summary withdrawal of mailing rights last October from *La Tribuna* and *La Prensa*, the two leading newspaper critics of the government and the Intervention, as a consequence of which the first had to suspend and the second is only continuing with difficulty; the expulsion from the country, without trial, without adequate hearing, without

even such passports as would permit them to land in other countries, of eight prominent leaders, among them the editor of *La Prensa* and the secretary of the Nicaraguan Federation of Labor; and the persecution and imprisonment of the remaining important labor leaders of the country. In this connection it may be said that the labor movement in Nicaragua is essentially conservative; Communism has made no mark here.

4. It breeds a servile and obsequious spirit. Since power ultimately comes from the American, the Nicaraguan politician and official often leans over backward to avoid appearing anti-American. Said one young Liberal: "Moncada is as we say more popish more than the Pope; he is more American than the Americans."

Any talk of Nicaraguan independence, of the retirement of the marines, is unwelcome to the government. One reported: "It is not good form to talk of the independence of Nicaragua." Said another: "Patriotism is now an accusation; it is frowned upon, by the Nicaraguan officials, because they want to stand well with the Americans; by the Americans because they do not want to be criticized."

5. It is promoting ill-will against Americans and the United States. I have said above that the majority of the marines are doing creditably their difficult and none too agreeable job in Nicaragua. Yet any group of soldiers, however exemplary on the whole, always contains its proportion of black sheep; and inevitably, from time to time, these black sheep run wild. They get drunk and are quarrelsome, and discourteous; they attack individuals unjustly; they insult women; they steal. At times they exceed their authority and instructions; they are rough and brutal. Now if such a soldier is quartered among a subject population, with very limited powers of resistance, his acts provoke intense resentment, not alone against himself as an individual, but also against the power he represents. Unfortunate incidents are continually occurring in Nicaragua; they inevitably occur; and they do not promote the cause of international understanding.

THE NATIONAL GUARD

The National Guard calls forth probably the bitterest criticism of any phase of the Intervention. It was organized during the spring and summer of 1929, in accord with an agreement between the Nicaraguan Foreign Minister and the American charge d'affaires. It purposes to provide a non-partisan body of 2,000 men, which shall fulfill the double function of army and police. The enlisted men are Nicaraguans. The more than 200 officers, with the exception of seven Nicaraguan cadets, are Americans drawn from the Marine Corps.

Most of the latter are not commissioned officers, but privates, corporals and sergeants elevated to first and second lieutenantcies in the Guard.

The Guard is criticized for the character of its enlisted personnel, it being charged that applicants are not given an adequate examination and many former criminals have been enrolled. The conduct of its members is also criticized, the newspapers publishing frequent accounts of abuses and violence committed by members of the Guard. The Regulations under which the Guard operates are alleged to be contrary to the Constitution in several respects; Congress has never approved them. These regulations give virtual extra-territoriality to the American officers in the Guard, exempting them from the jurisdiction of all Nicaraguan courts. Thus those in charge of the army and police force of the country are not responsible to the courts. The reply offered, with some justice, is that the Nicaraguan courts would not accord a fair trial to an accused American officer. But how much permanent progress toward a state of "law and order" can be attained, with the courts and the police agency thus uncoordinated? It is charged also that frequently officers of the Guard refuse to observe the decisions of the courts; a judge may order a certain prisoner freed, but the Guard holds him none the less. Say the Nicaraguans: "You come down to make us law-abiding, but you make our courts a laughing-stock, and our Constitution a scrap of paper."

The cost of the Guard also comes into the picture. That runs to near \$800,000 a year, a large figure in a country where the per capita annual income is less than \$40. This amount is 60% more than is now being spent on education, and what is more significant, 90% more than the average annual expenditure for war, navy and police during the period 1917-1926. Pay in the Guard is not high according to American standards, yet a corporal receives \$18 monthly and his keep, the cash alone being more than the salary received by a large number of school teachers. Further the American officers in the Guard receive two salaries, their regular compensation from the Marine Corps, and in addition a salary from the Guard. I met one first lieutenant who according to his own statement is making almost \$7,000 a year in Nicaragua. "Assisting Nicaragua to solve its difficulties" is not unprofitable to certain members of the Occupation.

BANDITRY IN THE NORTH

Another point of criticism relates to the slowness of the marines and the Guard in crushing out banditry in northern Nicaragua, in the region called "the Segovias." Here it was that

Sandino operated. When he left to go to Mexico, the exploits of bandit bands took his place in the headlines, groups of twenty to two hundred men who sweep down on a hacienda, loot it of everything movable, and then retire swiftly to their hill hideouts. The country is mountainous, covered with an impassable forest, and exceedingly difficult; narrow and precipitous trails are the only means of communication. It is frequently asserted that never in all the history of Nicaragua has banditry continued so long in that section. It sometimes sprang up after a revolution, but was crushed in three or four months. The delay in its elimination at this time is placed on American methods.

So long continued has been the disorder in this area, that the story is repeated and seriously believed, that the United States is making no real effort to stamp out banditry, wanting it to continue, so that the native land-owners finally becoming discouraged, will sell their holdings, which then can be bought up by Americans.

QUESTION OF THE CANAL

Nicaragua is almost unanimous in its desire for the building of the proposed transoceanic canal. Not entirely so, for there are those who oppose it on the ground that it would fasten the American control more securely than ever on Nicaragua's shoulders. But in all groups, Conservatives, Liberals and even Nationalists, the majority favor prompt construction by the United States.

Most of the favorable sentiment is quite uncritical; the Canal is the great future event which will inevitably assure a prosperous and happy millennium; until it comes, Nicaraguans must watch and pray. But occasionally there are reservations in the views expressed. Said one young journalist: "A commercial canal would be a great benefit to Nicaragua, but not a military canal; the later would only serve to submerge even deeper the country's lost sovereignty." Said a lawyer, a Nationalist: "The Canal should be constructed, but care should be taken to protect Nicaragua's rights, to keep us from being entirely absorbed. It would be good to allow Nicaragua some interest in the Canal, to let her share in the profits, even if in a very small way." Remarkd a Chamber of Commerce official: "We are all in favor of the canal and we want it to be an American canal. If England has a hand in it, then the two great lions are likely to fight, and what happens to the little mouse? Our Chamber has written to the Chamber of Commerce in Panama, asking about the American trading companies. We want the United States to build the canal, but we do not want your great capitalists to crush all our little businesses."

The Bryan-Chamorro Treaty of 1916, by which the United States acquired for the sum of \$3,000,000 the "exclusive proprietary rights" to build the Nicaraguan Canal, is generally interpreted in Nicaragua as granting only an option. Before the construction of the canal, a second treaty is considered necessary, which will arrange the details relating to the extent and the administration of the Canal Zone, and provide Nicaragua with adequate compensation for the sale of that part of her territory.

WHAT OF SANDINO?

Sandino is not the unqualifiedly heroic figure in Nicaragua that he is in the rest of Latin-America. I did not find many who questioned the sincerity of his struggle; but there were many who doubted its wisdom. A prominent young Conservative, who naturally might be expected to be critical remarked: "Sandino's campaign was an heroic gesture, but if we examine it for its supposed

benefits, we find only harm; banditry in the North, which is its direct heritage; cattle and coffee ranches in that area which have not been worked for years, thus cutting down the national wealth; and the claims for damages, to pay which the government will have to borrow, thus compromising our resources even more deeply to foreign creditors." Said an independent Liberal: "I have admired Sandino for his bravery, but I have never approved his acts. He would never have been captured, he would have shot himself before that, but how would the death of such a brave man help Nicaragua? Nor did I approve of his taking the property of Nicaraguans, or of foreigners. The property of foreigners has always been safe in our revolutions." Remarked another Liberal: "Sandino's campaign represented a fine ideal, with which all Nicaraguans sympathize. Scratch any Nicaraguan, and you will find a Sandinista. But the practical results have been bad; it has hurt the economic prosperity of the country, and contri-

buted to banditry." Said a Nationalist: "Sandino's campaign at first was good as a protest; later it degenerated and banditry resulted."

Political leaders of both Liberal and Conservative parties alike favor the present continuance of the Intervention. The quoted opinion of one may express with substantial accuracy the views of many. "The marines should stay until their job of pacification is done, perhaps another four years. Their number should be reduced gradually, so that the country does not know it, until finally only a legation guard remains. If they were withdrawn now, there would be a revolution in a month."

How much this attitude is motivated by political convenience, and how much by sincere regard for the country's welfare, cannot be said. Sincerity, here as elsewhere, is so often a variable, which changes not only from person to person, but from time to time. The Nationalists, however, favor either immediate or at least an early retirement of the marines.

A CHRISTIAN SOCIOLOGIST LOOKS AT WAR

BY SCEVA B. LAUGHLIN

PRACTICALLY all of the larger problems that are disturbing the peace of the world today are caused by the expansion of Europe within the past four hundred years.

Before the time of Columbus the Europeans were living inside their own countries, knowing little and caring less about the rest of the world. About the year 1500, Portuguese and Spanish navigators began a series of explorations and discoveries that carried their flags around the globe. The Dutch, Britons, French, Belgians, Germans, and Russians soon followed. This expansion has manifested itself in five different ways: political, racial, economic, religious and cultural.

I. EXPANSION OF EUROPE

1. Political—Politically, China and Japan are the only two countries of real importance which are not governed by Europeans or their descendants. A few minor countries such as Siam, Afghanistan, Persia, and Abyssinia complete the list of the nations not ruled by Europeans. The descendants of the Britons, the Portuguese, and Spaniards control North and South America. Australia is a part of the British Commonwealth of Nations. Africa is controlled by the French, the Italians, the Spaniards, the Portuguese, and the British. The northern one-third of Asia is an integral part of Russia. The southern one-third is dominated by the French and British. The British Empire alone rules over one-fourth of the earth's surface and one-

fourth of the entire human race. Holland, one of the smallest countries of Europe, guides the destinies of 36,000,000 people on the small island of Java, on the opposite side of the earth.

2. Racial—Racially, the present inhabitants of North and South America are Europeans, likewise, those of Australia and a considerable part of South Africa, and this migration of Europeans is steadily continuing into all parts of the earth.

3. Economic—Economically, all the peoples of the earth have become interdependent. The industrial countries of Europe and North America ship their manufactured goods into every section of the globe. The Industrial Revolution began in England about 1785, and, as a result, our methods of living, commerce, and transportation have been subject to more changes in the past 150 years than in all previous recorded history. Every day we use or wear something from every corner of the earth. In the days of the Hudson Bay Company, a British statesman said that when an Indian quarreled with his wife in the New World the price of furs rose on the London market. Nothing can happen in any country today without affecting all of mankind.

4. Religious—For over one hundred years the Christian churches of Europe and North America have been carrying the gospel to the uttermost parts of the earth.

5. Cultural—Cultural influences are difficult to define but in general they may

be called our particular way of doing things, and our financial, religious, and cultural attainments may be called Western civilization, and since the World War the remainder of the world has been growing more suspicious of its desirability.

All of these methods of expression lead to friction. This friction may be considered under three heads: political imperialism, which is nationalism gone mad; economic dominance, which means peonage or serfdom, and racial prejudice. Perhaps of these three the problem of racial prejudice is the most acute. The most virulent form of the disease is Nordicism. This doctrine runs as follows: If you are tall, long-headed, with blue eyes and fair complexion you are inherently superior to the brunettes who are shorter, with round heads, black eyes and a dark complexion. While it may be true that the Nordics have attained temporary superiority in some forms of material civilization, it is true that they have demonstrated no superiority in the cultural and spiritual field. From the scientific standpoint it has not been proved that any race in physiological, intellectual or moral characteristics is superior or inferior to any other race. In fact the human race is one and while there are individual variations there are no inherent racial characteristics. We are quite sure that Abraham, Moses, Peter, Paul and Jesus himself were not Nordics. All these manifestations of

European domination outside of their own homeland are occasions for war.

II. WHY WAR IS WRONG

War is wrong but some will say "What of it?"—war is inevitable and necessary to progress. In the *Forum* for February, 1929, Rear Admiral Bradley E. Fiske said: "We militarists deplore the evils of war just as much as the pacifists do. . . . The fighting instinct was present in the earliest man and in all the stages of his development it has not disappeared. The use of armed force has always been a necessary adjunct of property—either for its seizure or its protection. The progress of civilization has been accompanied by a constant succession of wars. We militarists hold that war is an inevitable result of progress, not just a coincidence. We believe that as long as property—individual or national—exists, there will be attempts to steal it and need of an armed force to protect it. The causes of war are too deeply rooted in human nature ever to be abolished."

Darwin's doctrine of the "survival of the fittest" is quoted as authority for the necessity of war.

In "Pacifism as the Unifying Thesis of All Social Reform—A Criticism," by Charles Kuhlman, page 156, he says: "The theory of evolution holds a large place in the literature of the Peace and War question. The militarists find in it their most effective arguments. Their material is already partly worked up in the social sciences, especially history, economics and sociology. War is here given a rational explanation and assigned a positive function in the development of civilization. In the light of these sciences it ceases to be accidental or wholly evil. Judgments are based not on abstract morals but upon objective facts viewed dynamically. Evils are weighed against and war rises to the dignity of a social institution. Many sociologists regard war as both inevitable and indispensable to progress. General von Bernhardi's famous phrase, 'War is a biological necessity of the first order,' has the sanction of these disinterested students."

As a student of history and a Christian sociologist I wish emphatically to challenge the statements of the two men quoted above. I wish briefly to define the Christian way of life. It is not based on rivalry, conflict, or the use of violence

but on cooperation, mutual aid, good-will, and love, which are the only constructive forces in the universe. The basis by the Christian way of life is the Fatherhood of God and the brotherhood of man. This is fundamentally interpreted to mean the opportunity for every child to develop to the fullest capacity its inherent talents. The principles of such development are stated by Novicow in his laws of association. Exchange is the main factor in human association. Whenever people associate together, three kinds of exchanges take place, goods for goods, goods for services (including ideas), and services for services. This exchange in order to be equitable must be mutually advantageous. One of the most pernicious and fallacious doctrines ever taught is that in a trade or in exchange one party must win and the other party must lose. When exchange of any kind is accompanied by violence or domination, the personality of both parties is degraded. A human being should never be treated as a means to an end. Force never commands respect.

If a child were isolated at birth he would never develop a human personality, but remain a "dumb brute and a naked savage." If an adult becomes isolated from all human contacts he deteriorates, his personality disintegrates and the result may eventually be insanity or suicide. "Love thy neighbor as thyself," is a profound truth. No one can become a self unless he has a neighbor. Men's highest interests can never come in conflict.

III. SOME OBSTACLES TO PEACE

1. A too literal interpretation of the Bible paralyzes some people in their efforts to do any constructive peace work. It should be remembered that it was written by Orientals who are much given to figures of speech and Occidentals frequently misinterpret the Bible both ways; when it is literal they take it figuratively and when it is figurative they take it literally. Too many people fail to take its spiritual teachings seriously. Did the same God who gave Moses the commandment, "Thou shalt not kill," tell Joshua and Samuel to slaughter the Canaanites, men, women (except the maidens), and children? Does the prophecy, "There shall be wars and rumors of wars," apply as an in-

evitable event in the future? A sound method of Biblical interpretation will remove such difficulties.

2. The belief that war is inevitable, that it is an essential part of human nature which cannot be changed, is another fallacy that paralyzes constructive peace thinking. In 1858 there was a book published in Kentucky called the "Bible Argument for Slavery." In this book many prominent preachers argued that slavery was a "divine institution" and could not be abolished. It had always been and always would be. The same things have been said about polygamy and prohibition. Practically all of the things that are attributed to human nature are the result of training and education. Psychologists attribute few instincts or none to the child. Language and all forms of communication are socially acquired after birth. The ancestor of the shepherd dog was the wolf. It is the nature of the wolf to destroy the sheep, but the shepherd dog has been trained to give his life in their defense. Is not a human being more intelligent than an animal?

3. An exaggerated nationalism is probably the greatest obstacle to world peace—in fact it is "Christianity's supreme rival." The worship of the State is the only worship that many people know. "My country right or wrong," as commonly interpreted, cannot be the motto of a Christian. If Christianity is a universal religion it knows no boundaries or race lines. When Peter and his companion were thrown into prison for preaching the gospel and were released on the condition that they would cease preaching, they replied: "We must obey God rather than man."

Nothing has been said about the horrors of war, the loss of human life, of property, of broken homes, or the biological effects on future generations. It is a question whether portrayals of the brutalities of the battlefield have permanent effects—detering each rising generation from wanting to participate in the so-called glories of war. Nothing should ever be done or said to cause any young man or woman to think it a glorious thing to take the life of another human being. Biologically, modern warfare takes the best. War is essentially futile; it is not inevitable; it does not make for progress and it is un-Christian.

GENEVA AND THE SOCIETY OF FRIENDS

BY BERTRAM PICKARD

A VILLAGE with the responsibilities of a capital! One has heard thus described the city chosen by President Wilson as the cradle of the League of Nations, an infant institution that, during the past ten years, has given proof of great vitality, despite handicaps and set-

backs, and has placed its birthplace without rival as the centre and hope of the movement towards the peaceful evolution of the human race. Little wonder that a host of international organisations have hurried to Geneva in the wake of the League. What more natural than

that the Society of Friends, concerned throughout its history for world peace, should have established there an important centre of service? This Quaker service, undertaken by the Friends' International Centre with the help of the local group of Friends, is best presented

against the background of Geneva's general activity which may be examined from four different angles.

I.

GENEVA THE PIVOTAL POINT OF INTERNATIONAL COOPERATION

Following the injunction of the Preamble to the Covenant, the League has developed an elaborate technique of international co-operation. During 1929, there were held, on the average, a committee (or conference) per week under the League's auspices.

The International Labour Organisation (I.L.O.), with a Secretariat nearly as large as that of the League, similarly covers a wide-field of activity; whilst the private and semi-official international societies have doubled in number (30 to 60) during the past four years (1926-1930), covering between them a wide range of human effort—political, social, scientific, humanitarian, religious. Furthermore, there have been each year some 30 international conferences or summer schools, during the past four years.

Clearly an obvious function of any international office in Geneva (the Quaker Centre included) is that of supplying information concerning these activities to its constituents wherever they may be. Journalistic work is a special feature of the Quaker Centre's activity. The Secretary of the Centre is also editor of the *World Outlook*, writing regular contributions to the Quaker papers in England and America. With the generous voluntary collaboration of Miss Bradfield, author of some excellent little books on Geneva and the League, the Centre has supplied short popular fortnightly articles to some 50 provincial newspapers in Great Britain for the past one and a-half years. Last, but not least, the Centre lays itself out to help visiting Friends and others who come to Geneva to see the League at work, or to attend conferences. With personal contacts in most, if not all, the major international bodies, the Centre is in a position to save visitors much time and energy by putting them in touch with the right people, in the right way.

II.

GENEVA AS LABORATORY OF INTERNATIONALISM AND SCHOOL OF POLITICAL PREVENTIVE MEDICINE

This sub-title is taken from Professor Alfred Zimmern, who insists that because Geneva is the pre-eminent centre of international co-operation it follows, naturally, that it is also pre-eminent the centre for the study of contemporary political and economic history. Moreover, he backs his judgment by conducting each summer in Geneva a School of International Studies for both graduate and undergraduate students.

But more important still is the Post-graduate Institute of International Stud-

ies founded two and a-half years ago with the avowed object of promoting original research in international questions. Here we have the nucleus, perhaps, of a future International University that will not only have easy access to the unique documentation to be provided by the Rockefeller Library of the League, but also to the personalities—statesmen, experts, members of Secretariats, etc.—who are continuously history-making in Geneva. Mention should be made too of the J. J. Rousseau Institute, which is acknowledged to be the most effective Centre for the study of experimental pedagogy in Europe.

The Quaker Student Hostel in Geneva was born in the summer of 1927 out of the conviction that Friends the world over must be able to give the why and the wherefore of their pacifism, and must train themselves to be leaders (professors, teachers, statesmen, journalists) in the construction of peace, a service in which goodwill is essential but not enough. Whilst to date, the Quaker students have always been in a minority at the Hostel, which accommodates some fourteen students when full, nevertheless, the experiment has abundantly justified itself. Some 28 long-term students have been received, representing some 10 nationalities. Men and women students are equally welcome. In the summer vacation the Hostel first receives students attending the holiday courses (Zimmern school, etc.) and later, during the League Assembly, a houseful of Friends and others studying the League. By reason of its community life, and its attractive rooms and garden, the Hostel has afforded a social centre for many young Friends and others not actually resident there, as well as for hundreds of visiting Friends, especially in the summer months. Moreover, it has the active support and attention of a local committee drawn from amongst Geneva Friends.

III.

GENEVA THE INTERNATIONAL CITY PAR EXCELLENCE

When we remember that the composition of the population of Geneva (1929) is as follows: Genevese 59,000; Swiss from other cantons 66,000; foreigners 42,000; and that 174,000 foreigners visited Geneva in 1929 as against 101,000 in 1922, we shall realise that Geneva is faced with a very special problem in fostering its civic and corporate life. There are two aspects of this problem of special interest to the foreigner. First, how to develop mutual understanding and the spirit of co-operation within the foreign community? Second, how to promote friendly and co-operative relations between the foreign population and the Genevese?

The Quaker Centre has been privileged to lend a hand in both these directions.

More than four years ago the Friends took the initiative in convening representatives of the international organisations to discuss their common interests. Since that time, by request of the Societies concerned, the Friends have organised each winter a series of monthly dinners at and with the help of the International Club, which have been attended by about 100 people on the average, and which have been addressed by a wide range of eminent speakers resident in, or visiting Geneva. During the same period a series of joint business meetings have also been convened by the Quaker Service, having led first, to the creation of a Permanent Centre of International Information which, with the generous financial help of a Genevese society, publishes an *Annuaire* and a common Summer Programme; second, to the foundation of a simple Federation of the Private and Semi-Official International Organisations established at Geneva which, with nearly fifty societies affiliated to date, aims to promote common interests, and which has appointed as its hon. secretary the secretary of the Quaker Centre.

In the second field—relations between Genevese and foreigners—the Quaker Centre took the initiative in 1927 in promoting a movement of *rapprochement* which at first took the form of large social gatherings composed of the two elements in the community, and later of smaller discussion groups, the purpose of which was to encourage acquaintanceship between people of the same interests.

IV.

GENEVA—THE SYMBOL OF HUMAN UNITY

It might quite reasonably be supposed that the political League would have given colour to the whole international life of Geneva, and that politics would predominate to the virtual exclusion of everything else. As a matter of fact, this is not the case, doubtless because a certain idealism or mysticism attaches to the League which attracts to Geneva also many religious, moral and philanthropic movements.

The concentration in Geneva of international Christian organisations, for example, is quite remarkable. The World's Committee of the Y.M.C.A. was established in Geneva long before the War, but now there are associated with it, in creating a kind of Christian centre in a common building, several other bodies, including two Research Institutes that have emerged from the Stockholm and Jerusalem (Missionary) Conferences respectively; whilst in close touch, though in separate offices, are the World Student Christian Federation and the World's Committee of the Y.W.C.A.

But this is not all. Geneva not only stands for concentration of Christian

forces, but also for an attempt to bring the great religions of the world to co-operate for peace. In 1928 a Conference representative of the eleven major religions met in Geneva to prepare the way for a future Conference on a much larger scale which will probably be held in 1931. Many individuals and societies in Geneva already are concerning themselves particularly with relations between East and West; and many of the newer religious cults and movements have an international office in Geneva; for example, the Bahais, the Sufis, and the Theosophists.

This brings us in conclusion to the scope and significance of the local Quaker Meeting in Geneva. In 1926 there were about a dozen members of the Society of Friends in Geneva. Today (1930) they number nearly 40 adults, plus a score of children. The national composition of the group is as follows: American 14; British 12; Swiss 4; Aus-

trian 3; Japanese 2; Czech 1; Australian 1. Only 9 have become Friends in Geneva. The rest have membership in their respective home countries, and about half of these are only in Geneva for comparatively short periods of time, so that the size of the group is no real measure of its strength.

Clearly it is no easy matter for so varied a group to develop a strong community life, either in the realm of spirit or of thought, or again of action; and the field of possible action is distinctly limited by the fact that only one or two members of the group have Genevese citizenship. Equally clearly, however, the Genevese group is destined, as far as one can see, to be predominantly international in character, in the future as in the past. But this very fact gives it a unique function to perform, different from that of an indigenous church, on the one hand, or such churches as serve

the foreign colonies (British, American, Italian, etc.) on the other.

The Quaker Society, being itself international and inter-racial, finds itself faced with problems that, because of its Anglo-Saxon traditions and predominance, it is not yet fully aware. The group in Geneva, in collaboration with Quaker Centre and Hostel, may perhaps offer a sort of spiritual and intellectual laboratory in the coming years for the trying out of some new experiments in the synthesis of differences, in the achievement of unity from a diversity that is surely equally essential either for a true civilisation or for the realisation of the Kingdom of God on earth.

(The above article is released for publication in THE MESSENGER OF PEACE by *The Friend* (London) and *The World Outlook*.)

A REVOLUTIONARY REVOLUTION

BY WILBUR K. THOMAS

THE most significant effort to bring about a change in the political and social status of a group of people that the world has ever seen is now under way in India, under the leadership of Gandhi, perhaps the greatest man since Jesus. The ideal of a non-violent but aggressive effort to bring about a revolution is being given the acid test. Great leaders, reformers, and men with military genius have arisen in different generations to free their people. Sometimes they have been only as voices in the wilderness; sometimes one or two have been able to put thousands to flight; sometimes a dictator has been able, like Moses, to deliver his people. If they have been more than a voice, war with its attendant evils has often been an integral part of the movement. No one can deny that much good has come to mankind through such service; but has the world truly estimated the accompanying evils? We have tried recently to make the world safe for democracy, for women, children, and property, and at what a price! Many are saying that the results are not worth the loss of the forty-million lives and the changed moral, ethical and religious standards. At least one dares question the value of the results. Today a new way based on an old principle is being tried out. Here is a different type of leader and a different method. It is a revolutionary revolution.

One need not enter into a discussion of the immediate objectives to appraise the significance of the movement in India. Salt may, or may not be worth dying for; the re-introduction of the spinning wheel

into the homes of the people may, or may not help solve the industrial problems. If the British withdraw, the different factions in India may get to fighting among themselves. The withdrawal of the British, closing the channels for the outflow of raw materials to the British Isles, may cause great hardship to the people in the mill towns of England. All such questions are debatable and worth considering for they are a part of the whole problem.

The fact remains, however, that a great mass of people in India are striving for freedom, liberty, self-determination and cooperation with, rather than domination by, the western world. Like the American colonists who mixed tea and salt water in Boston harbor, the manufactur-

ing of salt by the Indians is an indication of what may be called in itself an insignificant thing. But the unrest is evidence that the souls of the people are troubled and rebellious. They have grievances. They are ruled by foreigners; occidental concepts of law, property, morals, politics and economics are being forced upon them. Some of their most sacred concepts, such as their reverence for all life, are being ridiculed by the ruling foreigners.

Having never worshiped murderers, they have never developed the art of manufacturing the instruments of war. They abhor anything that destroys life. They are unwilling and of course unable to use the weapons of war of the western world.

What a glorious thing from the Christian standpoint that this situation has produced a leader who calls for the arming of the soul rather than of the hand. Gandhi stands before the people of India and before the world as the exponent of a different method for bringing freedom to his people. The weapons he is using have been known to the world for thousands of years, but never used on a large scale. They are non-violence, education, sacrificial living and the strengthening of the individual. One's amazement increases when he realizes that this method is being tried out by a non-Christian in a non-Christian land against a Christian nation. So called "heathen" opposing Christians with methods enunciated by Jesus 2000 years ago! While the world is still suffering from the great war, in which Christians fought Christians with

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heathenish weapons, a non-Christian stands out as the exponent of the Christian way. What a rebuke to the Christian world! What a lesson to the whole world!

The guiding principles in the great movement in India are closely akin to those enunciated by Jesus. One may well ask if there is any difference. If one believes that Christians should be concerned with political and social conditions, what other methods can be used than those being used by Gandhi? Jesus came to promote goodness and overcome evil. He served, preached, protested, condemned and pointed out the better way in the face of severe opposition. One may well ask if there are any unchristian elements in Gandhi's philosophy.

Where success depends upon the action of a large number of individuals, it is apparent that mistakes will be made. The thousands who are following Gandhi's example are not all masters of themselves. Hotheads or people driven to desperation will sooner or later take things in their own hands and there will be more or less bloodshed. Such elements may even go so far as to try to buy arms in the United States or Japan or France. They may try to smuggle in arms from Russia, for there are many, even in India, who have come to feel that physical force can be overcome only by physical force. Gandhi stands out as a great beacon light for the settlement of India's problems by pacific means. The situation may get out of hand. Gandhi may fail for the time being. Two thousand years ago there were those who felt they could stop a certain movement by killing the young man Jesus. He died, but he did not fail. Gandhi may die or be killed, but righteousness does not fail with the individual. It is probable that Gandhi is another Cyrus to whom the Lord is saying, "I will gird thee, though thou hast not known me: that they may know from the rising of the sun and from the west that there is none beside me."

We do believe that the question of state's rights and of slavery could and should have been settled without civil war, that the conflict between the European powers could and should have been settled by diplomatic means, who believe that all international differences should be considered around the council table rather than on the field of battle, should now pray for Mahatma Gandhi.

The soul of Gandhi dwells in a weak body. He is an old man physically, but is a refutation of the idea that revolutionary action is coupled with youth only. He is beset by self-appointed advisers, surrounded by those who would use him for their own ends, opposed by men who are just as sincerely devoted to their way as he to his. Let us therefore pray that the Christ spirit may find

full expression in him; that his vision may be kept clear; that he remain uncompromising in all essential things; that he have the joy and peace of soul that is the portion of him who knows that in the end truth will triumph. Let us pray.

Lansdowne, Pa.

INDEPENDENCE FOR THE PHILIPPINES

BY KIRBY PAGE

Kirby Page, of the World Tomorrow, has visited the Philippines in the course of his Eastern tour. His findings are interesting and significant.

Yesterday afternoon we had a most interesting visit with General Aguinaldo. He revealed a complete absence of bitterness against his conquerors; he spoke with appreciation and gratitude of the signal contribution made by Americans toward Filipino welfare.

Of the 26,251 teachers in the Islands all are Filipinos except 293 Americans. We were struck with the alertness and aptitude of the pupils. No people in the world have made greater progress in education during the past thirty years than have the Filipinos.

Of the Filipinos 40 to 60 per cent are literate, a much higher proportion than in many autonomous countries. The number of qualified voters who go to the polls runs as high as 80 to 90 per cent. For fifteen years the municipal and provincial governments have been manned almost entirely by Filipinos. The judiciary is composed predominantly of Filipinos and maintains a high standard of integrity and ability, although a few judges have not been above reproach.

The Filipinos have plenty of faults and weaknesses. Graft and bribery are widely prevalent. Many officials are inefficient. Ninety per cent of the retail business of the Islands is done by foreigners. Two-thirds of the children of school age are not attending school at all. Adult education reaches only a relatively few, and the circulation of books and newspapers is limited. The people do not have a common language, al-

though English or Spanish is understood by a considerable proportion of the population. Health conditions are still backward, in spite of exceptional progress. If one looks only at the dark side of the picture, it is easy to conclude that the Filipinos are not fit for independence.

But the same observation could be made concerning most other peoples. If the average ability of the sixty free nations is used as a measuring-rod, the Filipinos are sufficiently advanced to justify their demand for independence. They are far better prepared for independence than are the people of India, Egypt, Iraq or Syria, and indeed than the citizens of numerous sovereign nations.

The evidence that the Filipinos want independence is overwhelming. Some statesmen might really prefer to have it delayed for ten or twenty years. But no candidate can be elected to public office if he is known to oppose full autonomy. Independence will cost the Filipinos a terrific price, in decrease of governmental revenues and increase of governmental expenses, with consequent economic privation, but they are eager to pay it. They regard the perpetuation of American rule for the next half century as utterly intolerable. They are prepared to endure economic privation rather than endure alien domination.

Three alternatives confront the Government of the United States: to retain the Islands indefinitely against the wishes of the people; to give them early independence, and cast them adrift to sink or swim; to launch them into nationhood under favorable circumstances. The latter course would demand some such measures as these: the fixing of a definite date, say ten years hence, for full independence; the granting of immediate internal autonomy; the continuation of free trade with the United States for at least a decade; the negotiation of a treaty with Japan, Great Britain and other powers guaranteeing the independence of the Philippines, together with the entrance of the latter into the League of Nations; continued cooperation in education, public health and other ways desired by the people of the Islands.

The record of constructive achievement by the United States in the Philippines stands unsurpassed in the annals of colonial administration. Everywhere one finds evidence of gratitude on the part of the Filipinos, and an almost complete absence of the bitterness and hostility which is so prevalent in India and Syria, for example. We are on the verge of an unparalleled success in training another people for self-government.

With God all the vain thoughts (doubts) of which I spoke have vanished and now I know nothing but Jesus Christ and Him crucified.—Wessell.

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At New York Yearly Meeting

A Delightful Quality of Visiting Friends

NEW YORK Yearly Meeting with Five Years Meeting affiliation gathered at Poughkeepsie, N. Y., in their beautifully-proportioned new meeting-house on Southeast Avenue with an unusually good attendance. With over 160 representatives appointed, all were present except nineteen, and definite letters explaining illness or other excuses were made for a number of these.

A. Bruce Curry, Associate Professor of Practical Theology at Union Theological Seminary, New York, gave the John Bowne lecture in identical form as given in the evening session before the New York Yearly Meeting with Conference Affiliation on "Can We Achieve a Spiritual Religion?" and, although some of our members were depressed by his brilliant description of the way materialism had got hold of even our Quaker concept of Jesus Christ and his meaning to the world, we were challenged and responded quite courageously to the challenge to purify and develop our concept of what a spiritual religion must mean. One thought, which he smilingly presented to us, gripped us hard, when he said: "Certain it is that there is nothing so dangerous as a *reputation* for spirituality. Under that anesthetic the heart of Quakerism might be removed, while the patient might remain unconscious of the operation."

The London General Epistle, although over a year old, brought all the sensation of complete freshness and great spiritual power and we rejoice in the splendor of the concept that we are even now "in the springtime of the spirit."

The Reports on the State of Society sent by each Quarterly Meeting contained more detail and more evidence of concern for the life of the Meeting in their preparation than for many years. A particularly happy development of the Meeting at Batavia, N. Y., the happy conduct of the School of Mysticism with lectures on the mystical approach to God, as held last winter at Twentieth Street, New York, and a fellowship conference of pastors on the shores of Cayuga Lake, New York, were felt to be expressions of increased life.

Alexander C. Purdy of Hartford Seminary brought, at the close of each morning business session, an inspiring direction of our thoughts, at first discussing our age (it was our 235th annual session) and the relationship of age and background to life and service, and at another time bringing to us the thought of the whole sacrament of life and the high plane of spiritual endeavor which is involved in the Quaker concept of all

life being a sacrament, rather than limiting the sacraments to stated times and occasions.

L. Hollingsworth Wood was again chosen as Clerk, and Eleanor W. Taber and George H. Wood as assistant Clerks.

Elizabeth L. Hazard was chosen Yearly Meeting Secretary and her name added to the Committee on Membership of Isolated Friends Meetings, or Independent Meetings, in view of her membership on the Five Years Meeting committee on this subject.

The Committee on Isolated Friends, being a joint committee with the other New York Yearly Meeting, has developed a long list of Friends who are not resident near a Friends Meeting, and W. Glenn Roberts (whose address is 260 Washington Avenue, Brooklyn, New York,) as one of the joint chairmen of that committee, suggested that the name be changed to Committee on Non-resident Friends, and that Friends in their correspondence attempt to discover the names of other Friends from other Yearly Meetings who are resident within our borders in Northern New Jersey, New York, and Western Vermont.

Under a mysterious title which the program committee had placed upon the agenda for Sixth-day morning, "Honor thy Father and thy Mother," Abram S. Underhill, recently returned from further exploration in North Africa, spoke beautifully of the service, earnestness and devotion of older Friends, mentioning of course those who had by will or otherwise placed in our hands funds with which to carry on the work of the Yearly Meeting, and gave a most tolerant and delightful analysis of the relation of old and young Friends and how productive their active and sympathetic cooperation could be.

In our session devoted to the appeal to the world, and the Report of the Mis-

MY DAY

Let me greet the early morn
With lilting song of praise,
Good cheer, and joy of living.

Let me stand in noonday's glare
Courageously beneath my share
Of my own and others' care.

Let me backward look at eve
On efforts wisely spent,
And smiles in spite of pain.

Let me face the unknown night
In confidence that all is right,
That morning's sun will bring the light.

LOUISE HOLLINGSWORTH.

Imperial, Calif.

sionary Board, we were charmed with the thought, appearance, and expression of such young enthusiasts for carrying the gospel to Africa, as Margaret Parker, at present home on furlough from the station in Kenya Colony; Dorothy Bond, daughter of Dr. Bond of the same station, and Edith Michener who, with her husband, Dr. Bryan Michener, has been recently accepted to take Dr. Bond's place while he is on furlough.

One of the most cheery and spontaneous discussions was brought about by the presentation of the digest of the American Yearly Meeting epistles. We had nineteen epistles from American Yearly Meetings and five from foreign Yearly Meetings with others doubtless on their way.

It is becoming physically impossible to present the epistles in full, but yet the Yearly Meeting is not satisfied with any digest. One Assistant Clerk suggested that we might read a sample epistle and see if the Yearly Meeting could guess from whom it came—an undignified procedure which, of course, we did not agree to. But the question of the epistles and inter-Yearly Meeting messages is a good deal livelier one than many harried epistle committees, meeting in the interstices during Yearly Meeting time, always feel, and the experience of those who have attended this serious effort which produces the marvelous London Epistle is of great value.

Our Meeting is beginning to realize that the more you know of the individuals making up a Yearly Meeting, the more you will appreciate the individuality of their message and the personality of the Yearly Meeting.

Though we had fewer visiting Friends than at some Meetings, they were a delightful quality—Alexander C. Purdy, of Hartford, Connecticut; James Coney of New England, Albert H. Votaw of Philadelphia, and a goodly company of Friends from our other Yearly Meeting in New York, made happy live links in our chain.

The experiment indulged in by the program committee in arranging for one speaker to carry for three evening addresses in the development of the concept of the Christian life, rather than having different speakers on various subjects with consequent varying degrees of effectiveness in presentation of the subjects, was well justified by the success of the experiment, which on Saturday evening was relieved in its intensity by the presentation of a playlet by the young people of the Oakwood School.

A glowing meeting for worship, very largely attended on Sunday morning, was followed in the afternoon by the Friendly Relations Committee, in which our Peace, Social Order, and Friends Service Committee are combined, pre-

senting specific adventures in friendliness. Carolena M. Wood spoke of her experiences in Japan and China; Henry J. Cadbury, Chairman of the Service Committee, described our part in the industrial conflict in North Carolina when we helped support some thousand more or less destitute men, women, and children in the strikers' group, and at the same time obtained a relaxing of the tension so that a Baptist church, which had excommunicated members who were strikers, was drawn to let us have the church for the Christmas party for the strikers' children.

This was followed by a most delightful address by our Friendly Consul-General from the Empire of Japan at the City of New York, S. Sawada, who Friends will remember was Chairman of our Friends Service Committee in Tokio, after the earthquake, he being an apostle of friendliness from Japan to the great nation which excludes his nationals, and this in turn was followed by a most delightful presentation of the possibility of bringing frankness, cheerfulness, and reason, by Fred Libby's associate, Paul Harris, as he described taking these qualities along to meet the heated opposition of some ardent one hundred percenters. He gave us delightful descriptions of obtaining letters and commendations from one American Legion post to another.

The sessions of the Yearly Meeting closed on Sunday evening with an address on the work of the Service Committee by Henry Cadbury, which made plain the spiritual background and conception of the Service Committee's work and, what was new in New York Yearly Meeting, a "Minute of Exercises" of the Meeting in which the experience of Friends attending Yearly Meeting were grouped together in a most delightful way by Henry M. Vore. The meeting directed that this minute should be sent out as our Yearly Meeting epistle this year with a covering letter from the Clerk.

The closing minute was read after a most sensitive and beautiful silence: "Having met with hopeful and expectant hearts, and having found how young and old have been able to face the high challenge to our spiritual conception of the relation of religion to life, we have been conscious of a growing fellowship of our members and a growing courage to face the road we see before us, as we attempt to follow in the footsteps of Jesus Christ, our Master and Lord.

"We adjourn to meet in Poughkeepsie the last Fifth-day of the Fifth Month, 1931."

L. HOLLINGSWORTH WOOD.

The seed dies into new life and so does man.—GEORGE MACDONALD.

The Christian Life

*A Page Devoted to the Quest
of Reality and Power in
Daily Experience*

Conducted by Ralph B. Boring

VII

THE THIRTEENTH CHAPTER OF FIRST CORINTHIANS

Except perhaps for the closing verses of the eighth chapter of Romans, this is the most beautiful and moving passage Paul ever wrote. Because of its sustained beauty and depth of feeling it is natural to consider this chapter as if it were a separate poem, struck off by the writer in a moment of ecstasy. It is not wrong to do this for the passage has independent significance. Persons who could not possibly say, off hand, what the author is writing about in the twelfth and the fourteenth chapters, or even that this is the thirteenth chapter, know what it means and respond to it. Where in Paul's writings, or indeed in the whole range of literature, can we find a more lucid, self-authenticating, self-interpreting passage than this. Accordingly, in this brief comment we will deal rather with its place in New Testament thought and in Paul's own argument. Such a study of the background may well enable us to grasp its significance with a fresh understanding.

The first three gospels, and especially the gospel of Matthew, emphasize Jesus' teaching as the fulfillment not only of the religion of Judaism but also of the Jewish law. This distinction between the religion and the law is, of course, our own and not theirs. For the Jew the law was the religion and the religion was the law. Hence for the Jewish Christian, Jesus' teaching was the fulfillment of the law. Not a jot nor a tittle was to pass away. Yet Jesus summed up the law in one comprehensive word: Love God with your whole personality and your neighbor as yourself. Jewish rabbis had made practically the same summary, however, without any feeling of disloyalty to the law and without for a moment suggesting that it was not binding even in its minutiae. It was the Hellenistic Christians who saw the implications of Jesus' teaching and Stephen was stoned because he was judged to have spoken against the temple and the law. Paul took a more decided step in contrasting law and faith as rival motives, though to the end he was troubled by the relationship of the law to the new faith. Yet he could write to the Galatians (5:22, 23), "But the fruit of the spirit is love, (that is) joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control." When we

come to the Johannine writings, the gospel and the epistles, the old controversy between law and gospel is a thing of the past. Jesus has no longer to be set forth in terms of his relationship to the Jewish law. Christianity has severed its cables and launched out as a wholly independent religious movement, definitely rejected by the Jews who are indeed the conspicuous examples of unbelief. And the sole ethical criterion of the new life is love. Thus, however diverse the doctrinal teaching of the early Christians, the ethical emphasis was constant. Paul's ethical emphasis was the same as the teaching of Jesus on the one hand and the Johannine teaching on the other and the thirteenth chapter of first Corinthians is important evidence of this continuity.

Now let us look at the place love takes in Paul's argument in the Corinthian letter. The most conspicuous evidences of the Christian life were the gifts of the Spirit which were outward manifestations (I. Cor. 12:7) of that Spirit. Of these, the most spectacular was glossolalia, speaking with tongues. The Corinthian Christians were in controversy over the relative importance of the various "gifts", i. e. tongues, prophecy, healings, miracles, etc. In the twelfth chapter Paul argues that the fundamental test of the genuineness of spiritual gifts is the confession of the Lordship of Jesus (verses 1-3); that the same Spirit is the source of all gifts, hence there cannot be rivalry among those who really have been gifted of the Spirit; and that the analogy of the human body with its unity in diversity is applicable to the church which is the body of Christ. In the fourteenth chapter he does indeed exalt the gift of prophecy on the ground, not of its spectacular quality as an outward manifestation of the Spirit but on ground of its edificatory function in the life of the church. This is to say that Paul has shifted the debate from the more physical evidences of the Spirit to the more ethical evidences.

That such is Paul's intention is made clear by the thirteenth chapter. Love, may we say, is there set forth not so much as a rival gift but rather as the "way" in which all gifts are to function. He does not for a moment deny these outward manifestations of the life of the Spirit. They are the genuine; indeed the inevitable, expressions of the nascent energy of the new faith. Paul himself knew what it meant to have extraordinary spiritual experiences (cf. II. Cor. 12:1ff), but they were confirmatory rather than basic evidences of faith. All such visions pale into insignificance when compared with the steady ethical implications of the life in Christ. Love, ethically interpreted, is the *sine qua non* of the Christian faith.

On such a background of thought as this, the apostle's poem on love rises to new significance. It is the fruit not just emotional and of an ecstatic experience but of the closely knit thought of a writer who is dealing with the fervor of an evangelical movement which he himself shares.

ALEXANDER C. PURDY.

Hartford, Conn.

OBSERVED SEVENTY-FIFTH ANNIVERSARY

Minneapolis Friends Meeting has just observed the seventy-fifth anniversary of its founding. On Thursday evening, May 22, a delightful supper and program began the festivities. Roscoe Coffin presided happily as toastmaster. Harriet Purdy, acting clerk of the Monthly Meeting, gave some helpful suggestions for service to the new members welcomed at Easter, and Elliott Lynn responded on behalf of the new members. The prayer meeting that followed was informal but excellent. Friday evening was devoted to reminiscences, some pre-arranged and others offered spontaneously. Letters were read from three former pastors: William L. Pearson, Emma F. Coffin, and Edward Kelsey. Alice Webb reviewed briefly the history of Friends in Minnesota, and Jessie McMillan Marcley discussed the part which early women members played in the social and philanthropic life of Minneapolis. Special music was featured both Friday evening and Sunday morning. On Sunday morning President H. Linneus McCracken of Penn College addressed a large gathering most helpfully on the subject of service: "He that is greatest among you shall be your servant."

Following is a brief resume of the papers read by Alice Webb and Jessie Marcley, respectively, regarding the early history of Minneapolis Friends: On April 22, 1855, the holding of regular meetings for worship was begun at the home of Joseph Canney. William D. Wales and his family had arrived from Indiana in 1851, and other pioneer families had followed. In 1860, a small wooden meetinghouse was built by private subscription. It cost \$800 in money, beside individual gifts of shingles, paint, a front door and labor: (It was in a building on this same lot that, during the late war, a carload of clothing was packed for relief work.) A First-day School was organized by Jane Canney in 1860, and the holding of midweek meetings began in 1861. In 1863 Red Cedar Quarterly Meeting of Iowa established a Monthly Meeting, and encouraged resident Friends to send for their memberships. Difficulties were encountered from the fact that, because of the Civil War,

some Friends were unable to secure their certificates for lengths of time varying from one to four years. However, by common consent such Friends were considered members before their rights came.

Several other meetings were set up in Southern Minnesota, but only the one at Howard Lake survived for more than a few years, and it too was eventually laid down. The present house was built in 1895. As Alice Webb remarked, Friends have always been fond of pioneering. When Minneapolis became a city it failed to attract many who preferred newer fields.

Mrs. Marcley told of the heroic efforts of five pioneer women to make Minneapolis a desirable and comfortable place to live, especially for women. These five—Eliza Lindley, Annis Stuart, Abbie Mendenhall, Sarah Swift, and Phoebe McMillan—were among the self-sacrificing souls who organized work for the needy and destitute; discriminating care for prisoners; care for the sick at Northwestern Hospital; help for the unfortunate at Bethany Home; and, perhaps the most far-reaching of all, boarding homes for girls at the various centers of the Woman's Christian Association.

According to the secretary of the Minneapolis Church Federation, and according also to those who recently made a survey of conditions here, Friends have contributed to the social and spiritual welfare of the city far beyond the proportion of their numbers. The desire of those now in the field is to be faithful to service open to them. They have found it helpful to review the past, but they seek to "press on" to the things before.

Friends of Ellison Purdy, pastor at Minneapolis, will be glad to learn that he is convalescing from his second operation, and attended all the meetings of the anniversary celebration.

EDITH H. JONES.

NEWS FROM OUR CANADA CORRESPONDENT

After considering the question from every angle over a period of several months Toronto Friends have unanimously agreed to the proposition of the pastor made in his last annual report that the services of a pastor be dispensed with. It is felt however that the interests of Friends in Toronto and in the larger field call for the services of a full time worker and G. Raymond Booth is remaining as that worker. The official designation for his work has not yet been decided upon but will probably be either Executive Secretary or Executive Director. Toronto Friends hold their meetings for worship on the basis of silence and feel that this method is much

more conducive to an active spirit of worship than is any other method.

It is felt that it is much more worth while to make a distinctly Friendly contribution to the religious life of the city than to devote all the energies of the Meeting to parish work. Friends are encouraged to participate actively in enterprises where they can make their distinctive contribution.

F. O. R. IS ORGANIZED

Toronto Friends are very happy over the formation of a wide-awake and aggressive Fellowship of Reconciliation group. The group is indebted to Dr. W. P. Firth who went to New York some months ago and discussed the problem with the secretaries of the F. O. R. in the United States. Subsequently the Peace Committee of the Toronto Meeting under the leadership of Miss Berta Hamilton, a Professor in Toronto University, undertook to set up a preliminary conference. In order to make the movement in Toronto really cosmopolitan the committee was enlarged to include many non-Friends.

The conference was held in the Friends Meetinghouse the first week end in May and attracted over two hundred persons representing Protestant, Catholic and Jewish faiths as well as some who disavow all religion. Four racial groups were in attendance and twelve countries were represented. University Professors, boys' workers, girls' workers, social service secretaries, settlement workers, labor leaders, directors of religious education, editors, Protestant, Catholic and Jewish clergy, lawyers, doctors, business men, students, and other avocations were represented. The presence and helpful suggestions of J. B. Matthews, Secretary of the F. O. R. in the U. S. A., were greatly appreciated. After the fullest discussion it was unanimously agreed to form a local Fellowship of Reconciliation group and affiliate with the International F. O. R. in Vienna.

At a subsequent meeting, a basis for work was adopted and officers were elected for the ensuing year. Rabbi M. N. Eisendrath was elected Chairman. Dr. Geo. T. Webb, Director of Religious Education for Canadian Baptists, is Vice Chairman and Margaret Gould, prominent social worker and labor leader is Secretary. Dr. J. F. White, Editor of the *Canadian Forum* is Treasurer, while G. Raymond Booth is Executive Secretary.

The Toronto F. O. R. definitely brings together what might be called the left wing of the peace advocates. A vigorous program is planned for the coming year, which will include not only the international aspects of the problem but the racial and industrial as well.

G. R. B.

Ram Allah Girls Win Loving Cup

By MILDRED E. WHITE

WHILE the "wowies" (jackals) keep a lively tune outside our walls, I shall write my quarterly news sheet. I am going to begin it and wait until I have returned from Yearly Meeting in Brummana to finish it, so that you may have the "newest news" as the girls say.

The greatest excitement we have had lately was the wild flower competition that was held in Jerusalem under the auspices of the Government. The Director of Education offered a cup as a prize to the girls' school of the country which would collect and name the largest number of wild flowers, and present them at the spring show of the Horticultural Society. Our girls voted to go into the competition; and we all worked hard, from the teachers, who had to chaperone all the walks to the valleys, springs and hillsides of the countryside, down to the kindergarten children, who brought in dandelions and clovers, and inadvertently plucked some of our choicest garden flowers in their efforts to help win the prizes. All the girls helped in the effort to name the specimens brought in. A group worked till midnight the night before the flower show, and were at it again before sunrise the next morning.

If you want some good exercise some time try collecting, arranging and naming a collection of 157 fresh and perfect specimens of wild flowers. It was great fun, I assure you, but the stay-at-homes heaved a sigh of relief when the car pulled out next morning, pursued to the gate by the excited "young fry." All but ten of the specimens had been named; these even the old men of the village failed to identify and the Post botany, best authority on Palestine wild plants, was silent on the subject of these. Luckily, the judges did not know them either, so nobody was shocked by our failure to name them. We easily won first place among the girls' schools. There was a cup for boys' schools, too, which was won by one of the Government schools in Jerusalem. The High Commissioner's wife put the prize into the hands of our delegate from the top class, and needless to say the whole school went literally mad with joy when the delegates arrived with the good news and the shining loving cup. We must win the cup again next year, in order to keep it; and the girls are making great plans to collect 200 kinds next year. The judges were so taken with a little English nosegay made by the girls of nineteen kinds of tiny modest wild flowers, that they carried it away, and left a gap in our exhibit for the late-comers to the exhibit.

The W. C. T. U. society of Ram Allah is working on a program to be given by

the school children of the town after Easter. It includes a play, which one of our teachers arranged from a story on temperance. We are planning to have a lecture given in the town, too, by a Jerusalem missionary doctor, who has a most happy way of presenting scientific truths to an audience. Prohibition is not a popular subject in this country, and we are glad to seize every opportunity to bring it before the young people in a favorable light. Mrs. Ida B. Wise Smith, national Vice-President of the W. C. T. U. in the United States addressed the boys and girls the last night of their stay in school before the vacation, and she delighted the girls next morning when she appeared while they were eating breakfast with their prize loving cup in her hands and told the story of Lindbergh and the loving-cup full of champagne with which he was presented by the Mexican school children. We felt that our children went home with some sensible new ideas in their young minds about the common custom of celebrating Easter by drinking, and offering alcoholic drinks to Easter callers in the homes.

The precious vacation days are slipping away, occupied with prosaic but necessary duties such as every householder or "school-holder" knows. There is the white-washing, the repairing, the washing of sixty white bed-spreads, the buying and packing of the yearly supply of cheese; the cultivating of the gardens, the collecting of bills, the getting out of the reports for all our children; tourists to show over the premises; letters to dear interested friends and contributors in distant places; the taking down of stoves, and packing away of blankets; the pickling in alcohol of a huge long black snake, killed near the new cottage a few days ago, and preserved for the biology collection along with the portions of a horse's skeleton which was carried home by the girls in their fitful zeal for scientific research. After these duties have all been duly performed, as having each its rightful place in the scheme of things, there is

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yearly meeting in Brummana, and the United Missionary Conference in Jerusalem to attend.

AN ADVENTURE WITH A CAT

The last of our children departed for home and vacation a week late. She is a very mischievous, lively, good-hearted, but not very cautious sixteen-year-old girl from Jerusalem, who had to stay to finish a fourteen-day treatment for the prevention of rabies. She heard us lamenting the presence on the grounds of several stray cats; so she "cut" prayers and half the study-hour one evening to try to catch one of the cats with a rope lasso and an oil tin. Catch it she did, and the resourceful child kept it imprisoned under the tin (by sitting on it) for ten minutes, feeling sure that length of time would be enough to kill the cat. When she reached under the tin to take out the corpse, the said corpse bit her finger to the bone, and scratched her hand very badly. The girl went calmly in to study-hour, determined not to tell anyone, but in twenty-four hours had such a painful infected hand that the nurse found out about it. We got the doctor in the night and he had to report the case to the public health department. I was asked if I would have her put through the inoculation treatment against rabies, as neither the health department nor the school physician would be responsible for the case without the treatment. Would I risk it and take the responsibility for her having rabies? Not I. So the treatments began on the following day, and though the infected hand soon healed, the treatments dragged on for fourteen days. The other girls packed and departed, and Najla was left alone but not a word of complaint did she make. She assisted in the killing of the aforesaid snake, and pressed and mended clothes for us all like a Trojan. She departed on Friday in high spirits, and I met her on the street today carrying a bunch of flowers to our school carpenter who is recovering from a minor operation in the hospital. I have not yet felt it necessary to take Najla to task for "cutting" prayers, to catch cats.

Not always does just retribution for our sins follow so swiftly in the wake of our misdeeds. She is the same child who came down immediately after mid-year examinations with a severe attack of lumbago. She confessed to me tearfully under her blankets that she had prayed for some kind of illness to attack her during examinations so that she would not have to take them. She asked me if I thought God sent the lumbago after the examinations during the mid term vacation on purpose to teach her not to be lazy? For all her bad luck, she is a good example of the lively, mischievous, warm-hearted and popular girls we all remember from our school-days,

and who are just as common over here. I wish you could see our family of girls. Just now we are enjoying our days of quiet in the school but it would soon be an empty shell without them.

QUARTERLY MEETING AT
PINEY WOODS

After much needed refreshing showers and ideally pleasant weather, many Friends and people of other denominations wended their way to Belvidere, N. C., the quiet little village nestled among a profusion of pretty trees, thence to the Friends meetinghouse, Piney Woods, located one mile from the village, to attend the sessions of Eastern Quarterly Meeting, held May 31 and June 1. It was a meeting of more than usual interest. Friends were grateful for the presence of Lewis W. McFarland, Yearly Meeting Superintendent, who brought much inspiration to the meeting. He spoke very acceptably to large audiences both Saturday and Sunday.

Gurney Wright of Rich Square Meeting was also present. An expression of regret was voiced that, because of failing health, he is leaving this Quarter. He has manifested a spiritual helpfulness in his work here. Elizabeth White of Up River Meeting was also present at the Saturday session.

Sunday morning, at 11 o'clock, Lewis McFarland brought an appealing message to a crowded house and many standing outside in the porch and yard, on the Revelation of the Isle of Patmos and Our Lord in the Spiritual Kingdom. He also discussed briefly some of the fundamental doctrines and practices of Friends. We as a Society are referred to as mystics dealing with spiritual things. He used the text, Rev. 3:20, saying we think of God as Father, one who has divine control and is interested in all problems of life. We are trying, as Friends, to find our place in the world, discovering the unseen personality, the soul of the Spirit leading us to better things. Herman A. Parker, pastor of the meeting, conducted a testimony service at the close.

The business meeting on Saturday included groups from Up River, Rich Square, Symons Creek and Piney Woods. Visiting Friends were present from Washington, D. C.; Washington, N. C.; Norfolk, Elizabeth City, Hertford, Edenton, N. C., and other distant places. Some of the visitors drove to Hertford to view the Edmunson Memorial and stand under the two great cypress trees where William Edmunson preached in 1672.

Herman A. Parker in a pleasing way conducted the arrangements for the meeting. Under his pastoral care the local meeting and Bible school have grown very substantially.

A Sharing Hand

The American Friends Board of Missions is the open, generous hand of the Society of Friends stretched out to share its contents with others.

What are its contents?

With whom are they shared?

1. KNOWLEDGE

Friends have been entrusted with the knowledge of truth—scientific, social, economic, religious truth. In the Holguin School, Cuba; the Happy Grove School; the Swift Home for Boys, the Lyndale Girls' Home, the Continuation School, Jamaica; Nancy L. Lee College and Juarez Institute, Mexico; the Boys' and Girls' Schools, Palestine; the Normal School and Girls' School, East Africa; and a large number of day schools at home and abroad. Friends are seeking to share the kind of knowledge that will set people free physically, morally, mentally, socially and spiritually.

2. HEALTH

In East Africa and Palestine medical aid and instruction in hygiene, diet, care of infants and children, and prevention of disease are offered to many who would otherwise suffer from preventable illness and curable diseases.

3. INDUSTRIAL TRAINING AND MANUAL ARTS

In the Tennessee Mountains the people are being taught how to so increase the fertility of the soil that their crop yield will be greater from year to year. In Africa boys are taught to make bricks, build houses and make furniture. At the Lyndale Home in Jamaica the girls learn cooking, sewing and home making.

4. INTERRACIAL AND INTERNATIONAL
UNDERSTANDING

Among the Mexicans, Indians, Cubans, Africans and Jamaican Negroes, Palestinians, and Chinese, American Friends mingle and seek to call forth the best in each race and to sympathetically interpret that best to others.

5. RELIGIOUS MEETINGS

All of life should be touched with the glory of Christ likeness. In little meetings for worship; in Bible schools; in personal conferences in homes, hospital, by the wayside, Friends are seeking to help in making available the life of the Spirit of the living Christ in the confident hope that all that is fine, noble and enriching in and for mankind will be realized, and all that is ignoble, base and destructive of man's best life will be conquered and done to death.

This open hand can be kept alive, open and generous only as long as the life blood in terms of money, life and joyous service flow constantly to and through it.

You can help to keep the hand full of life and usefulness. Give weekly and generously through the United Budget.

AMERICAN FRIENDS BOARD OF MISSIONS.

QUAKERDOM • AT • LARGE

W. Irving and Anna Kelsey are returning to their former position in the Continental College of the Y. M. C. A. in Montevideo, Uruguay, instead of going to Mexico City as was announced some months ago.

* * * *

D. Elton Trueblood and family will work this summer in the Friends community at Pendleton, Indiana, before he takes up work September 1st as Executive Secretary of Baltimore Yearly Meeting. Elton called upon Friends at Richmond June 4th, en route to Pendleton.

* * * *

Roger H. Soltau, M.A., Lecturer in the London School of Economics, London, England, known to readers of *The Friend* (London) through his occasional reviews and other articles, has accepted the Chair of European History in the American University of Beirut, Syria. He expects to take up his new appointment as Professor during the coming summer.

* * * *

Dr. Roy H. Wollam, pastor of the University Presbyterian Church at Tucson, Arizona, cheered us up with a call at the Central Offices one day last week. He had been in attendance at the National Conference of the Presbyterian Church at Cincinnati. His church is putting on a big building program at Tucson and our erstwhile Friends minister is evidently making a name for himself in Presbyterian annals of the great Southwest.

* * * *

Beginning next September, Paul Jones, who has devoted himself to peace work for a decade and among Friends in particular had become a beloved associate, will become pastor at Antioch College, Yellow Springs, Ohio. The college is planning a "House of Meditation" as a memorial to William P. and Emma Cooper Bancroft. A college pastor is considered necessary and "Bishop" Jones will find a congenial office and work to do among six hundred young men and women.

* * * *

The Oxford Press has just published "A Quaker Forty-niner," Charles Edward Pancoast's story of how he, a Friend, in 1849, joined a party bound for the gold fields and traveled by the seldom used southern route to southern California and northward to the mines. The journey from Fort Leavenworth took him nine months. His own narrative of the journey and of his five years' wanderings in the West had been in the family's hands for many years and occasionally read with fasci-

nating interest. Now at last it sees the light for public enjoyment.

* * * *

Paul H. Douglas, of Chicago University, addressed the Friends Social Union at Swarthmore College, May 17, on "Our Unemployment Problem." He closed his address with a challenge to the Society of Friends and all thinking people of America to take up the problem of unemployment and not let it drop when the present depression is passed and business is once more normal. He outlined a plan for permanent organization which would cooperate with other similar organizations and aid manufacturers, especially the small retailers and factories, to stabilize their businesses.

* * * *

Augustus T. Murray spoke recently to the editors of the religious weeklies assembled in convention at Washington, D. C., on the subject, "If I Were an Editor." He emphasized the necessity of sincerity, tolerance, striving toward unity of the Christian faith and declared "he would always try to remember the absolute value of truth and the relativity of all attempts to formulate it." "Every attempt man has made to formulate truth has had the effect of calling for another formulation. All of his attempts to formulate have been based upon his inadequate comprehension of truth. Be fearless in emphasizing that formulated truth is imperfect."

* * * *

Rufus M. Jones is given a glowing tribute in a recent editorial in the *Christian Leader* where extended reference is made to his recent book, "George Fox: Seeker and Friend." This "historian of the Quakers, writer on the mystics, never has yet done an obscure or uninteresting work, but this time, writing for people outside the Quaker fellowship and with a subject like George Fox, he has surpassed himself." The writer adds further: "In Rufus Jones we have a man who is acquainted with modern psychology analyzing the mind of the mystic. We have the historian of mysticism telling the life story of a mystic in action. He easily disposes of the notion that the thinker of great thoughts can not be a doer of great deeds."

* * * *

A specially contributed article in the *Christian Science Monitor* deals with the remarkable work organized by the Society of Friends, and in part taken over by the Lord Mayor's Fund, for reviving the depressed British coal fields by co-operative allotment gardens and adult

courses of study, thereby bringing new hope and interest to thousands of mining families. It is just three years since a few Friends, among whom was Joan M. Fry, founded "Summer Meadow" in the mining village of Treallaw in the heart of the Rhondda Valley, South Wales, where William Noble and his wife took up their residence as wardens. They began their educational enterprise by organizing classes and lectures in the settlement, and now "the bleak, gray mountains that seem to the outsider to brood like a fate over the mining valleys of South Wales, can no longer be said to cut off the Welsh miners from the fellowship of the rest of the world."

* * * *

Hornell Hart, in the William Penn Lecture entitled "Science and the Renaissance of Faith," which he delivered May 11 at Philadelphia Yearly Meeting, when speaking of the dynamic of high endeavor said: "Faith is the attitude which turns the deepest energies of the individual into some great undertaking. . . . It rouses and focuses the emotion, the enthusiasm, the loyalty and the devotion of the one it possesses." The living of this life of the new faith involves six aspects which include personal obligations as: "We must take time to meditate, to throw open the windows of our spirits and to take in the light and breath of God. We must act on our illuminations, put them to the test in life itself, give the purposes of Reality free course in us. . . . We must learn how to live continually in love, for love is the power that works creatively in the universe. We must dedicate ourselves wholly to the Creative Process so that we can forget our own private fortunes and care only that the Kingdom shall come and the Will be done."

NEWS OF OUR MEETINGS

At the Twentieth Street Monthly Meeting, held in New York on May 7th, three visitors added much to the general interest by telling of the work in which they are engaged. These were W. Sewell of the Chentu Union Christian College, West China; Suleiman Load of Damascus, Syria, and W. Arthur Cooper, Headmaster-elect of Ackworth School, England. At the business meeting on May 14th, Augustus T. Murray spoke on the subject, "What Is Worship?" Was it not the direct contact of our spirits with God, the Father of us all? Is this not the highest experience with which we can come into revelation? At the mid-week meeting, held on May 16th, Caro-

Ilena M. Wood gave us a delightful account of her journeys in China and Japan. A good representation of Friends is expecting to attend New York Yearly Meeting at Poughkeepsie between May 28th and June 1st.

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Sunday, June 1, was Educational Day at the Friends Church, corner West Forty-first Avenue and Shoshone Street, Denver, Colorado. The parents, teachers and pupils of the public schools, along with their many friends, were special guests at all the sessions at the church during the day. The officers of the Sunday school and the Christian Endeavor Societies made their respective sessions helpful to every visitor. Vital factors of Christian education were presented in the morning and evening messages. One of the special features of the day was the address given by Errol T. Elliott, Field Secretary of the Five Years Meeting of Friends in America. Music suitable to the spirit and purpose of the day was under the supervision of Mrs. Ava C. Maris.

* * * *

Good Will Day at Friends Meeting, Newberg, Oregon, was appropriately observed. In the Sunday school the ten treasure chests filled by the children for the children of the Philippines were displayed. Each chest contained writing pads, pencils, crayolas, puzzle pictures, balls, marbles, tooth paste, tops, handkerchiefs, dominos and nuts. A short talk was given about the islands. It was particularly fitting to have Dr. William Pickens, National Secretary for the Advancement of the Negro Race, a Yale graduate, wearing his Phi Beta Kappa key, speak at the 11 o'clock service. He explained how the black race has had a better chance to know about the good things of the white race while the white race knows the poorer side of the Negro race. Discrimination against the Negro in the press, he said, is causing the white people to discount the Negro's good qualities. He stated that the Negroes are contributing in a worthwhile manner to the life of the nation. Their chief contribution is the gift of music and other arts.

He delighted the Chapel audience at Pacific College in a vivid and humorous account of the part played by the Negro in the history of the United States.

* * * *

Sunday, May 18, was the occasion of a farewell dinner and program given to Donald Spitler and family by the Friends at Amboy, Indiana. It marked the close of a two years' pastorate that was very fruitful to the church. During this time some fifty-seven members have been added to the church and over a hundred persons have made professions of Christ in conversion or in very deepening Christian experiences. The whole

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A recent Washington, D. C., subscriber writes:

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church has grown spiritually. Since this was his first regular pastorate Friends feel that his work has been unusually commendable for a young man just coming out of the schoolroom. As he leaves Amboy for Detroit, Friends predict for him a very successful future in the ministry. Their prayer is that the work at Detroit will prosper under his direction and that the Lord will send to Amboy a man as spiritually minded and as deeply concerned for the spiritual welfare of the meeting. The ministry of Mrs. Spitzer, in music and helpful service to the younger group, will long be remembered with gratefulness by all.

* * * *

The Missionary Societies of Carmel Quarterly Meeting met Tuesday afternoon, May 20, at the Carmel Friends Church. The program included the reports of the Oskaloosa Conference by Dessie Hershey and Marianna Brown, both of Carmel. John Compton, the pastor, had charge of the devotional period.

* * * *

Mothers' Day was observed in the Sunday services at Farmland, Indiana, on May 11. During the study hour songs and recitations appropriate for the occasion were given. The pastor used Proverbs 31 as the basis for his remarks in the hour for worship. On the evening

of May 9 a Mothers' and Daughters' banquet was held.

* * * *

The women of the Missionary Society of the Friends Church at West Milton, Ohio, entertained their husbands on the evening of May 15. A varied program was given in which the children helped and contests held which were very much enjoyed. Another necessary and enjoyable feature was the refreshments—ice cream, cakes and coffee. The following Saturday, West Branch Quarterly Meeting was held at Ludlow Falls with all the representatives present from the local meetings except one. The presence of George W. and Christie Bird, former pastors at West Milton, was much appreciated. He gave the message Saturday morning and Thomas R. Kelly of Earlham College spoke Sunday morning. Both messages were most enjoyable and helpful.

* * * *

In the forenoon of May 27 members of the Missionary Society of the Friends Church at West Milton, Ohio, gathered at the home of Juanita Klepinger in the country. Quilting was one of the diversions for the day. At the noon hour a pot luck dinner was served and a feast of good things enjoyed. In the afternoon while some were quilting, lessons from chapters 3 and 4 in the textbook, "The

Crowded Ways" were given. All that was lacking to make a perfect day was the absence of a few of the members.

* * * *

Edwin McGrew, pastor of First Friends Church, Pasadena, made Mother's Day the occasion for an earnest address on the "Christian Home," using the scripture, "Righteousness exalts . . . sin is a reproach." The Women's Class conducted the devotional exercises of the Bible School and members of the church Brotherhood gave a "Mother" symposium in the evening service, the topics being, "A Mother's Faithfulness," Tod W. Cline; "A Mother's Care," Herbert A. Hamm; "A Mother's Solitude," Fred S. Butler; "A Mother's Anxiety," Walter S. Stevenson; "A Mother's Devotion," Charles H. Johnston. Each short address was based on the story of a mother mentioned in the Bible.

BIRTHS

GULLEY—To James Gulley and wife, Winchester, Indiana, May, 1930, a daughter, Catherine Lou. He is president of the Golden Band Class of young married people in the Bible school.

HOUSER—To Frank and Ethel Houser, West Branch, New York, May 23, 1930, a daughter, Katherine Enid.

WOODARD—To Paul D. and Olive H. Woodard, No. 7 Cedar Lane, Richmond, Virginia, May 30, 1930, a son, Paul Davis, Jr.

MARRIAGES

JACKSON-ALLMON—At the Friends Church, Vera, Oklahoma, May 25, 1930, Charles Jackson of Emporia, Kansas, and Ethel Allmon, Albert Allmon, father of the bride, minister. At home in Emporia, Kansas.

MEREDITH-SHUGERT—At the home of the bride's parents, Indianapolis, Indiana, May 24, 1930, Helen Shugert and Dr. Elwood J. Meredith. At home in Indianapolis, Indiana.

MITCHELL-ALLMON—At the Friends Church, Vera, Oklahoma, May 25, 1930, Phonce Mitchell of Girard, Kansas, and Edith Allmon, member of Cottonwood Monthly Meeting. Albert Allmon, father of the bride, minister. At home in Girard, Kansas.

OUTLAND-LONG—At the home of Mrs. Stella Long, near Chandler, Okla., May 24, 1930, Amy Long and George E. Outland of Whittier, California, both members of Friends. Isaac Frazier, minister.

DEATHS

BALES—At Eldora, Iowa, April 19, 1930, Sarah E. Bales, widow of J. H. Bales, and daughter of Seth and Elizabeth Hackney Hammer, aged 79 years. A birthright member of Friends, she and her husband were faithful workers at Center and in their latter years were material supporters of Penn College. Surviving her are a foster son, James G. Bales; three sisters and two brothers: Hattie Bailey, Eva Rash and Adam Hammer of Hardin County; Mrs. Ruie La Frange and S. F. Hammer of California.

ELLIOTT—At his home in Newberg, Oregon, May 11, 1930, William H. Elliott, son of John M. and Sarah Mendenhall

Elliott, a birthright member of Friends. Born at Vermilion Grove, Illinois, he was converted several years ago and was a loyal supporter of the church, a man of kindly disposition. His wife, Pearl Cummings Elliott, a daughter, Kathryn Elliott, seven brothers and sisters survive him.

MENDENHALL—At her home in Baldwin Park, California, May 11, 1930, Rodema Osborn Mendenhall, in her eighty-fourth year. Born near Plainfield, Indiana, a birthright member of Friends, she was married to William Mendenhall in 1867, and to them six children were born, all of whom survive her. Since coming to California twenty-two years ago, she has been a member of First Friends Church at Long Beach.

HOLLINGSWORTH—At his home in Russiaville, Indiana, on May 2, 1930, Clyde C. Hollingsworth, aged 21 years. He had been a Christian since he was eight years old, was faithful and active in all church services and activities, and was an exemplary young man. He was universally esteemed, and the whole community mourned his death. He was a graduate of Russiaville High School, and had finished his Sophomore year in Purdue University, before he took his bed in July, 1929. He leaves his father and mother, C. W. and Mary Hollingsworth, and two brothers, Frank of Chicago, and Allen at home.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaughn, Pastor, 5518 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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